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February 1963

E R A



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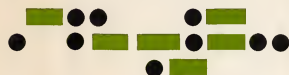
By Dr. Franklin S. Harris Jr.

SLEEP LOSS

Tests with humans on the results of fatigue and sleep loss have found that there is surprisingly little decrease in performance even after several days without sleep. Recent work at the National Institute of Mental Health with monkeys has given similar results but also found that the extent of the drop in performance was dependent on the previous experience with the fatiguing task.

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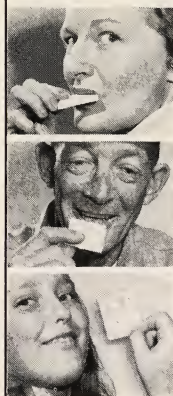


MORSE CODE

The familiar Morse code used in telegraphy consists of each letter being represented by some combination of long and short sounds, electric currents, or light flashes. The code was designed with the more frequently used letters having shorter combinations. Could we make a better code for faster sending of messages in English by changing the code? Examination with the help of modern mathematical theory indicates that we could only improve the speed by fifteen percent. This is interesting because as Dr. J. R. Pierce has noted, the frequencies of letters in English was not determined for Morse by counting in English text but by assuming they were the same as the number of types in the various compartments of a printer's type box.



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DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARION C. JOSEPHSON, Associate Managing Editor; ALBERT L. ZORELL, Jr., Research Editor; CURTIS E. GRANT, JUDITH STEPHAN, IRIS H. BLAKE, ARLENE LARSEN, Editorial Associates; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANSEN, The Era of Youth Editor; ELAINE CANNON, The Era of Youth Associate Editor; Art Director: RALPH REYNOLDS STEDD.
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C. CARLOS SMITH, Jr., General Manager; FLORENCE S. JOHNSON, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SNARE, Subscription Director; TRAYNOR EVANS, Advertising Director.

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COVER NOTE

A painting by famed artist Norman Rockwell is our cover for February. It is used through the courtesy of the Boy Scouts of America.

Cover lithographed in full color by Deseret News Press.

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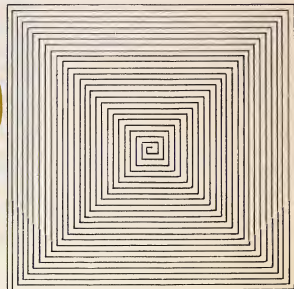
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Personality, the Family, Culture and Society

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe



The nature of society continues to be the major issue of our times. The cold war goes on. But the issues are age old. Is man, endowed with individual personality, to be afforded maximum opportunity (freedom, we call it) to develop in optimum ways? Or, at the other extreme, is he to be molded, shaped, and trained to meet the requirements of mass organization? Individualism? Or robotry?

In this milieu readers of this column may well indulge the question, what is the model of society we are seeking to establish? In the family? In the state, church, and society? With other Christians the answer naturally follows: The kingdom of God.

What kind of a model for the family, for society, is the kingdom of God? Does it place maximum stress on the development of individuality? Or upon producing robotry?

As one surveys the history of the past two thousand years, including contemporary Christendom—Eastern, Roman, Protestant, or otherwise—one may find both types of social system. All profess to pursue the

model of God's kingdom.

In these circumstances can we review our own families, groups, and activities with profit?

Some will say yes, believing that there is an important role for the application of individual intelligence in such matters, and that men should be anxiously "engaged" in good causes, "according to their own free will." Others will answer no, believing that the individual intelligence has for its main function the following of the model set forth in official life. To this group, the important thing is to get on the right train and stay on; to follow is sufficient. The latter seem to be larger in numbers than the former. Yet in every ward, singing the same hymns, showing the same percentage of activity (more or less), will be individuals of both persuasions. These individuals are often unaware of the difference in their approach. It is the genius of the Church that both attitudes, and both sets of individuals, if active, eventually lead toward the same end—so far as can be observed by human eyes. The results, from the standpoint of personality, are personal development,

greater capacity, acquisition of experience in organization, leadership skills, greater productivity, increases in earning power, increase in education and talents. So-called "blind followers" open their eyes through activity; and nonconforming "free thinkers" come to accept essential conformity.

Were it possible for all to consciously bear in mind a working model of the kingdom of God, the way a human society on earth *might* be, would it speed the rate of individual progress? For all concerned? Faith says yes. Experience says yes. Intelligence, combined with hard work, produces enhanced results. The words of President Heber J. Grant quoted from Emerson come mind: "That which we persist in doing becomes easy; not that the nature of the thing has changed, but that our power to do it has increased." Science and psychological research suggest the same answer.

What is the model of God's kingdom on earth, the kingdom of God, that the searching, wide-ranging believer, or a loyal, devoted, habituated follower, can both utilize? Does your quorum, ward, family, measure up?

The literature of the Church is filled with pithy statements on this theme. For example, review the discourses of Brigham Young, President John Taylor dwelt much on this subject. So have all other Presidents of the Church.

Set forth in section 134 of the Doctrine and Covenants, the Declaration of Belief "concerning government and laws in general" sets up the rights of individuals. This significant statement, published in 1835, states the concept that no society can exist successfully and in peace unless all individuals are accorded the right to life, the right



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and control of property, and liberty of conscience.

When available in a group, the rights of life, free control of property and conscience lead naturally to greater expression of the diversified personalities and social differences with which men are endowed.

In the Tenth Federalist paper, James Madison, father of the Constitution of the United States, wrote that "the protection of these faculties [of man] is the first object of government." From the protection of these different and unequal faculties of mankind, Madison explained the "division of society into different interests and parties."

There may not be different groups in the Church. But different interests are obvious, beginning with the cradle roll. One of the common mistakes of a new teacher, quorum president, or other officer, is to assume that his quorum members, Sunday School class, MIA gathering, or members have each the same interests! Actually they have different personalities, different interests, and derive from different "home cultures."

Madison wrote with respect to government under the Constitution of the United States (a civil government which, like the Church, recognizes such rights) that "The regulation of these various and interfering interests forms the principal task of modern legislation, and involves the spirit of party and faction in the necessary and ordinary operations of the government."

The same task confronts a quorum president, ward bishop, or auxiliary teacher. But we try to substitute instruction and leadership for "regulation," replacing the "spirit of party and faction" with patience, long-suffering, and "love unfeigned."

Madison held that there were two methods of curing "the mischiefs," flowing from individual differences. The one would be by "destroying the liberty which is essential to its existence." The other would be to give "every citizen the same opinions, the same passions, and the same interests." Madison wrote that such remedies were "worse than the disease." How often do we see parents and associates working with zeal in the effort to divert individuals away from their God-given natures towards some other model? Such as forcing a daughter to continue in a university when she should really

be developing her fine nonacademic talents—and vice versa? One of the great feats of wisdom is to know the difference (1) between a thing that is good and a thing that is evil, and (2) a thing that is good and not necessarily evil, but only different from another good thing.

Each individual born into the world is different. Each member baptized into the Church is different from every other member. Often these diverse personalities sort themselves into different "cultural" groups, even within families. Not every family "thinks alike" and is "close-knit," say in matters of politics or music appreciation. In a ward we tend, in our minds, to divide our fellow beings into two groups: (1) "the active"; and (2) "the inactive." Perhaps one reason we have, in every ward, the second group or the "inactive," is because "the active" fail to understand com-

PRAYER FOR A MISSIONARY

BY ZARA SABIN

Here, dear Father, is a son of thine, seeking to serve. Help him to know the truth as thou hast taught it; thy design

for mortal life; the way to grow to perfect manhood—(patterned after thee);

to learn that study, work, and prayer bring rich reward; to ask on bended knee

thy sustenance and watchful care.

Give him, dear Lord, a deep humility, the will to do, and the light to see.

pletely some of the personality types and differences which make up the so-called "inactive."

There are many types of people. Not everyone is a "Gung Hol" individual—full of vitality; one hundred percent in everything. Such individuals are certainly to be envied. Not everyone is so endowed and developed. Some individuals are so completely gregarious as to want, constantly, to be in the midst of large groups. In contrast is the artistic type, upon whom we depend for our music, our art, our hymns, much of our architecture and sculpture. These people require solitude. Scholarship requires this same withdrawal and quiet. Dr.

(Continued on page 114)

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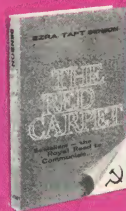
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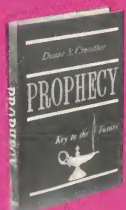
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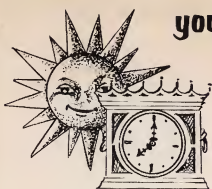
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The Church Moves On

NOVEMBER 1962

23 The First Presidency announced the appointment of Elder L. Garrett Myers as president of the North German Mission. He succeeds President Howard C. Maycock. At the time of this appointment, President Myers was serving as a member of the Bonneville (Utah) Stake high council. He is a former bishop of the Salt Lake City Thirty-third Ward. Until a year ago he served as superintendent of the Genealogical Society of the Church. He served in the Swiss-German Mission from 1926 to 1929. With him to this mission assignment will go his wife, Emily Smith Myers, a son, Wallace, and a nephew, David Myers. The couple are the parents of five children.

25 Elder Donald S. Reber sustained as president of Monterey Bay (California) Stake with Elders Ariel C. Merrill and Boyd Leon Smith as his counselors. They succeed President James N. Wallace, Jr., and his counselors Elders George W. Wheatley and Lynn R. Hansen.

Elder William Evans Perkes sustained as president of East Los Angeles (California) Stake with Elders J. Martell Bird and F. George Gibson. They succeed President Fauntleroy Hunsaker and his counselors Elders Stanley C. Kimball, Sr., and Joseph T. Edmunds, Sr.

DECEMBER 1962

6 The First Presidency announced the appointment of Elder Wayne C. Player as president of the Central States Mission. He succeeds President G. Carlos Smith, Jr., who has been sustained as general superintendent of the Young Men's Mutual Improvement Association. At the time of this call President Player was serving as president of Taylorsville (Utah) Stake. He filled a mission in the Central States some thirty years ago. He has served as athletic director in MIA Division 10, member of a bishopric, stake MIA superintendent, counselor in the North Jordan Stake presidency, and as bishop of Taylorsville Ward. With him to the mission field will go his wife Mrs. Mary L. Ramshaw Player and two of their three children.

8 The appointments of Katherine B. Cannon, Ruth C. Bacon, and Phyllis C. Jacobson to membership on the general board of the Young Women's Mutual Improvement Association was announced.

The First Presidency announced the appointment of Elder Justus Ernst of Salt Lake City to head the translation department of the European Mission. He succeeds Elder Ted Mebius who will return to the United States. The translation office is in Frankfurt, Germany. Translation work will deal with German, Danish, Norwegian, Swedish, Finnish, and Italian correspondence and literature.

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4. SOMEWHERE I'VE READ
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5. TREASURED STORIES
by Lucy Gertsch Thomson



6. STORY WISDOM
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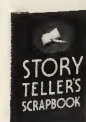
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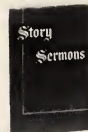
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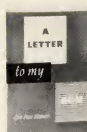
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RECEIVE AWARDS

Eight Explorers of the Oak Hills Fourth Ward, East Sharon (Utah) Stake recently received their Duty to God awards. Pictured are: first row (l-r), George Taylor,

David Clark, former YMMIA general superintendent Joseph Bentley, Bishop Clyde Crockett; back row, Stewart Grow, Jr., Robert Lloyd, Larry Broadbent, Stephen Nelson, Arthur Phye, and ward YMMIA superintendent John Swindle. Not pictured: James Calder.

THANKS FROM NORWAY

Thank you for the gift card informing me that I will receive The Improvement Era. I am overjoyed at this gift from Mr. Healy.

I had the privilege of reading this wonderful magazine around Christmas time. Being a new member of the Church here in Stavanger, and as I am British born, I have been able to read this fine literature over and over again and derived great blessings therefrom. These great men who give us the gospel in such a dynamic and real way. Personally I feel that this is really what the world needs.

Here we have a Church which is alive and not sleeping but really doing something. Robert Healy was the missionary who visited us together with Roger Hogan. Tirelessly they have explained the gospel and the Book of Mormon.

I look forward very much to receiving your magazine. Trust that hundreds of others like myself will receive many blessings thereof.

May God's richest blessings follow The Improvement Era.

Sincerely,
Mrs. Lilly Solvik
Sola, Pe Stavanger, Norway

CONGRATULATIONS

Congratulations on the finest November Era that I have ever seen. Everyone is commenting about the wonderful reproductions of such fine paintings. Appreciate also the appearance of my poem in such a lovely edition.

Sincerely yours,
Alma E. Gygi
Salt Lake City, Utah

HELPS IN MIA WORK

I would like to express my appreciation for the wonderful material put in the Era. It is a clean and wholesome magazine, and I look forward to receiving it. It has certainly helped me in my stake MIA work. How often I have used some part of the Era for my leadership meeting.

This magazine is indeed an excellent tool for missionary work. It says much in expressing ourselves to non-LDS.

Cratefully yours,
Barbara Lee
Riverside, California

Letters and Reports

ENJOYED PICTURES

When I received the November Era filled with the beautiful pictures of the life of Jesus, I had to take time to tell you how much I enjoyed them. I turned the pages slowly and looked at the beautiful faces, and some of the faces showed so much sorrow. How could anyone not believe in Jesus when they see such beautiful pictures and read such wonderful thoughts?

My prayer and thoughts are often with you, because I realize how hard you work to get the Era out on time with beautiful thoughts to fill our minds. . . .

Sincerely yours,
Fredrika Clinch
Bell Gardens, California

TEACHING TOOL

I wish to commend you for the excellent work that is done on the Era. It is a great tool in teaching the Saints . . . and one of the best sources for testimony building that we have in the Church.

Sincerely,
Elder Jerry P. Easter
Brazilian South Mission

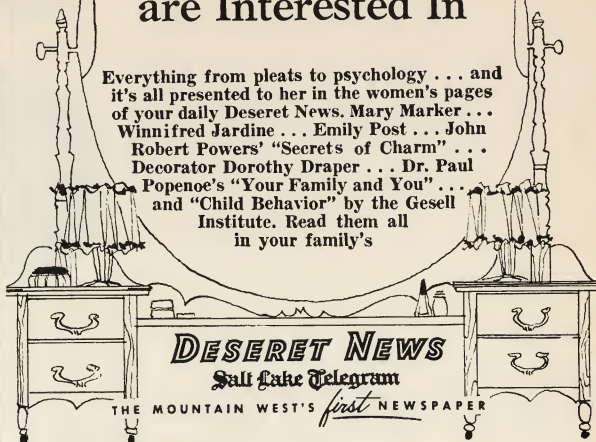


ARIZONA EAGLES

Recently receiving their Eagle Scout awards were (l-r) Kenny Rodgers and Pat Sisson, Troop 147, Casa Grande Ward, Mesa (Arizona) Stake. It marked the first time in the ward that two Eagle ranks were conferred at the same time.

MY! The Things Women are Interested In

Everything from pleats to psychology . . . and it's all presented to her in the women's pages of your daily Deseret News. Mary Marker . . . Winnifred Jardine . . . Emily Post . . . John Robert Powers' "Secrets of Charm" . . . Decorator Dorothy Draper . . . Dr. Paul Popenoe's "Your Family and You" . . . and "Child Behavior" by the Gesell Institute. Read them all in your family's



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SUGAR-PLUM RING

- 1 package Fleischmann's Active Dry Yeast
- 1/2 cup warm water (105-115° F.)
- 1/2 cup evaporated milk
- 1 tablespoon sugar
- 1/2 teaspoon salt
- 1 tablespoon Fleischmann's Margarine
- 1 1/2 cups unsifted flour
- 1/2 cup finely chopped pecans
- 2 tablespoons sugar
- 1 teaspoon cinnamon
- 10 (1-lb. can) whole plums, halved and drained

Dissolve Fleischmann's Yeast in warm water in large warm mixer bowl. Add milk, 1 table-

spoon sugar, salt, Fleischmann's Margarine, flour. Beat 1 minute at slow speed and 2 minutes at medium speed on electric mixer. Cover; let rise in warm, draft-free place until doubled, about 40 minutes. Mix pecans, 2 tablespoons sugar, cinnamon. Divide dough into 20 balls and roll in nut mixture. Arrange ten in greased 9-inch ring mold; cover each with well-drained plum half. Add second layer of balls and top with remaining plum halves; sprinkle with rest of nut mixture. Cover; let rise in warm, draft-free place until doubled, about 30 min. Bake at 375° F. about 35 min. or until done.

ANOTHER FINE PRODUCT OF STANDARD BRANDS



The Good Turn

THE EDITOR'S PAGE
BY PRESIDENT DAVID O. MCKAY



Praising the boys for sticking to good laws of conduct, Sir Robert Baden-Powell, the father of scouting, once wrote:

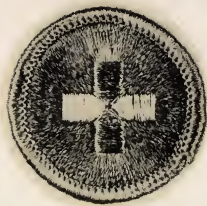
"... that it is not enough merely to defend yourselves against evil habits, you should also be active in doing good. By doing good I mean making yourselves useful, doing small kindnesses to other people—whether they are friends or strangers. It is not a difficult matter. The best way to set about it is to make up your mind to do at least one 'good turn' to somebody every day, and you will soon get into the habit of doing good turns always.

"It does not matter how small the 'good turn' may be—even if it is only to help an old woman across the street, or to say a good word for someone who is badly spoken of. The great thing is to do something. . . . You ought to begin it this very day, and if you would like to write to me and tell me about the first 'good turn' you do, I shall be glad to hear about it."

This is believed to be the first mention of the daily good turn in the Scout program, and it came in a letter from South Africa to the boys in London.

I relate to you an experience that Sister McKay and I had in the old biblical town of Sychar in 1924 when we went to Syria to attend the first conference of the Church in the name of the Armenian Mission.

The Savior's experience with the woman of Samaria at Jacob's Well had long since been a favorite text of mine, and I was hoping that the driver of the auto in which we were riding would stop at Sychar and give us the privilege of visiting this historic spot.



However, the driver had told me that he would not have time to stop at Jacob's Well.

But strange as it may seem, just as we entered the town of Sychar, a front tire blew out. Though the driver was much disappointed, I looked upon it as almost providential. Immediately Sister McKay and I took advantage of the opportunity to visit the well.

A young native boy was standing nearby. He was the only one who could understand English, and he said he would gladly be our guide. We spent a most interesting forty-five minutes and accomplished all that we had desired there.

As we returned to our car to resume our journey, I offered the young lad a tip; indeed, I thought his consideration was shown to us in the hope of receiving a reward. Imagine my surprise when the lad straightened up and said: "No, thank you; it has been a pleasure to serve you—I am a Boy Scout."

Think what it means all over the world to have boys thus trained to think of others! Think of the principle back of it! "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.)

Young boys sometimes get discouraged, and young girls, too. Many a time they weep in silence because they feel that their comrades are outdistancing them. We say for them to appeal to our Father in heaven in prayer—and the older ones, too. The first part of the Scout oath directs them: "On my honor I will do my best to do my duty to God. . . ."

Nothing would be better in the world than if all

young people and parents and businessmen would follow the example of the man to whom I refer, a leading man, a factory superintendent. An efficient executive, coming one morning early, said to this superintendent's secretary, "I want to see the manager."

"I'm sorry," she said, "but he's in conference. He said he is not to be disturbed."

"How could he be in conference? There's nobody in the office but himself." (He had seen the manager go in there by himself.) "I must see him on a matter of great importance."

"You may come back in fifteen minutes if you wish," said the secretary, "or you may leave your message with me, and I will give it to him as soon as he is at liberty. At present he is not to be disturbed."

The irate executive pushed by the secretary and quickly opened the door to the manager's private office. After a quick glance within he just as quickly and quietly closed the door and stared red-faced at the secretary.

"Why, he's on his knees," he exclaimed, astonished.

"Yes," said the secretary, "he's in conference, as I told you."

"I'm sorry, I didn't know he was that kind of man," apologized the executive. "Yes, there's one in there with him of greater importance than I," and he went away with an amazed look on his face.

May we all keep our eyes ever on Him and remember that they serve him best when they serve others than themselves. God bless us all with these ideals of scouting, which are the ideals of the gospel of Jesus Christ.

**"IS EUTHANASIA, OR
MERCY KILLING,
EVER JUSTIFIABLE?"**

QUESTION: *"In our study class the question was raised whether or not there was ever a time when mercy killing would be justifiable? For instance here is an elderly person very ill with a disease which the doctors state cannot be cured. The doctor states that he can prolong the life and thus continue the suffering but death inevitably*

ANSWER: The answer to this question is a simple one. The taking of life was condemned when Cain slew Abel, and for his dreadful sin Cain was punished far worse than to have been put to death. After Noah and his family came out of the ark, the Lord renewed this commandment and said:

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6.)

Who has the wisdom to say that in case of extreme sickness and suffering, there is ever a time when the hope of recovery is past? There have been cases reported many times of persons who were apparently at the point of death and who were in severe pain, who eventually recovered. The answer to this question in brief is, that to presume that the time has come when the person who is ill cannot recover and it would be justifiable to end the suffering by a painless death is a presumptuous conclusion. The commandment given to Noah is still in force and will be a part of the divine law as long as mortality endures.

This question of "mercy" killing, or euthanasia, constantly arises in the case of individuals who are in severe pain and afflicted with apparently no hope of recovery. It has also been considered in the case of children who are afflicted with some serious deformity which would make them a burden not only to themselves but to others all the days of their lives. However, there is the matter of conscience which would haunt those who were guilty so that they would live with a feeling of having committed an offense which is unforgivable, and it seems that

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

would finally result. Would he be justified in taking steps to hasten death and end the physical torment of the patient? If consent was given for the doctor to take such a step to hasten death would he and those who sanctioned it be guilty and have to answer at the time of the judgment?"

they would have no peace.

The discussions on this question apparently will never cease. In the year 1935, this question of "mercy" deaths was presented in a bill before the British House of Lords. This bill was for the purpose of permitting science to decide whether persons should be granted their desire for painless death and was introduced by Lord Ponsonby, Labor leader. Commenting on this the *Deseret News* gave the following:

"In England as in other countries, recent years have seen a growing movement to legalize 'Mercy killings' for incurables. Great Britain's several 'mercy trials' have served to arouse interest in the movement, and for more than a year the Euthanasia Legalization Society, supported by prominent physicians and church leaders, has been campaigning for what is termed 'easy death' in certain cases.

"Since an English doctor confessed to taking the lives of five 'incurables,' doctors and laymen have been debating the right and wrong of ending the suffering of people who are doomed to life-long torture and do not wish to live.

"According to the terms of the bill, now under debate in the British Parliament, the law would be operated under a referee, who would be appointed by the Minister of Health. Permission of the referee would be necessary before a life could be taken. The act would be restricted specifically to 'illness involving severe pain or an incurable and fatal character.'

"The petitioner for 'mercy death' would have to be over 21 years of age, and of sound mind. His

application would have to be in his own writing and witnessed by two physicians. If granted, the proposed 'easy death' might be administered only by a specially licensed physician in the presence of an official witness.

"It appears that civilization has already answered this question without having realized it. The common conscience of mankind declares it a sin and a crime for any private person to take the life of another. But it also recognizes that the law, whether it be the will of the king or the will of the people, is the only human agency that has the right to take the life of a human being.

"Killing by the state, by an officer of the law, or by a soldier in battle is the only killing now considered justifiable and not wrong. Therefore, homicide is blameless if sanctioned by law. But we still face the Sinai law—Thou Shalt Not Kill—which in its broad interpretation would place a ban upon any taking of human life."

While this discussion was going on in relation to the question of euthanasia in Great Britain, the Salt Lake *Tribune* also joined in condemnation of such a principle, and the following is taken from an editorial in that paper of March 12, 1935:

"The taboo against murder is so strong and deep-seated in our culture that the question of its rightness or wrongness seldom comes up for consideration. Unlike the more controversial issues upon which public sentiment is more or less evenly divided, the universal belief in the justifiability of murder tends to keep the subject beyond the realm of controversy.

"When border-line cases arise, however, it becomes not only a matter of news; it is also the occasion of the grounds for our belief. Much publicity has, therefore, attached to the case of the 62-year-old woman in England who deliberately put her imbecile son 'to sleep.' The woman was tried, convicted, and sentenced to hang for the murder of her invalid son, whom she had nursed for 30 years. In response to the widespread demand of the British public, the home secretary, however, recently reprieved the woman.

"Many people will justify the act of the well-intentioned old lady on the ground that the painless extermination of a helpless defective is a justifiable, nay humane, act. Such an argument, however, loses sight entirely of the social consequences involved.

Under such a precedent, anyone, not merely a parent, might assume the right to decide that a given person—not alone a defective—would be better off dead. In a spirit of vengeance, or with a paranoid belief in his own superior judgment, a person might thus administer a death potion entirely without authority and wholly without justification.

"In a civilization that has achieved a measure of success in compensating for many of nature's deficiencies, and in a society that has only just learned the art of prolonging life, it seems a bit premature to encourage the practice of deliberate killing. Moreover, the question of whether a specific disease or a given defect is incurable is not easy to decide; for it is not always a matter of fact. Even with our present limited knowledge of endocrinology, for instance, many imbeciles such as the one Mrs. Brownhill mercifully put 'to sleep' might be cured, provided proper treatment is given during infancy, and provided, of course, the deficiency is not an inherited one. Many conditions which a few years ago were regarded as incurable are now turning out to be within the range of improvement, if not a cure. Until the discovery of insulin, for instance, diabetes was considered hopeless. Pernicious anemia was, until very recently, likewise regarded fatal. The prognosis for general paralysis of the insane, was everywhere considered poor until an Austrian psychiatrist discovered a treatment which has made it one of the most hopeful of all the various forms of insanity.

"There are cases, we admit, in which it would seem humane to painlessly exterminate a futile life. But the practical question is, 'who shall say.' Public sentiment is apparently not yet ready to allow even a well-trained, high-minded physician to exercise this discretion on such a point.

"Given our limited knowledge and the frailty of human nature it would seem, therefore, that the lives of a few hopeless defectives are not to be weighed against the possible subversive consequences of allowing a parent, or even a 'board of exterminators' to decide such issues of life and death."

Let us remember that the life of every person is in the hands of the Lord. Mortal man has not been given the right to judge whether or not a defective soul should remain or be taken from this mortal life. Neither is it within our province to say when a person has completed his

(Continued on page 114)

ABRAHAM LINCOLN

and his Gettysburg speech

[This interview was dictated to me by Gideon Judd Carpenter, who, at ten years of age, was a messenger boy for Galusha Grow, father of the Homestead Bill. He also acted as messenger boy, or page, for Mr. Seward, Secretary of State in President Lincoln's cabinet. Mr. Carpenter's father was first cousin to Secretary Seward. Mr. Carpenter says he was large for his age and very well educated for a boy of ten years.]

[The interview was had at Mr. Carpenter's seed shop on the 22nd day of July, 1916, in Provo, Utah. We give it in his own language. Mr. Carpenter said that he sat about ten feet from Mr. Lincoln during the entire proceedings.—*Alice Louise Reynolds.*]

"Galusha Grow, father of the Homestead bill, was speaker of the House from 1861 to 1863. I was messenger boy, or page, for Mr. Grow, and very often delivered messages at the White House. There I saw Mr. Lincoln frequently. Many times I played with Tad, Mr. Lincoln's youngest son, on the White House lawn. I went to school with Tad during the winter of 1863. I was present at several important cabinet meetings, among others, the meeting that decided when the Emancipation Proclamation should be issued. In speaking of the Emancipation Proclamation President Lincoln said it would make a present of liberty to four million on January 1, 1863. There were differences of opinion in the cabinet as to the effect this proclamation would have. Secretary Seward thought it might lead to trouble with England. Mr. Grow, Speaker of the House, and Salmon P. Chase, secretary of the treasury, favored it.

"After the adjournment of Congress, in 1863, I was connected with the New York *Tribune* as special messenger for several of their reporters. Henry B. Richardson, and Henry M. Stanley, the African explorers, were of the number.

"I arrived in Washington, Nov. 16, 1863, for a short visit. I found that a large number of people were going to Gettysburg to attend the dedication of grounds for a National Cemetery. In company with

Secretary Seward, I had the pleasure of making the trip. In those days there were no dining cars and no railroad eating houses, and I had to carry the lunch basket. The train was made up of the most distinguished men of that day and age, members of the cabinet, foreign ambassadors, judges of the Supreme Court, generals of the army, United States senators, and members of Congress.

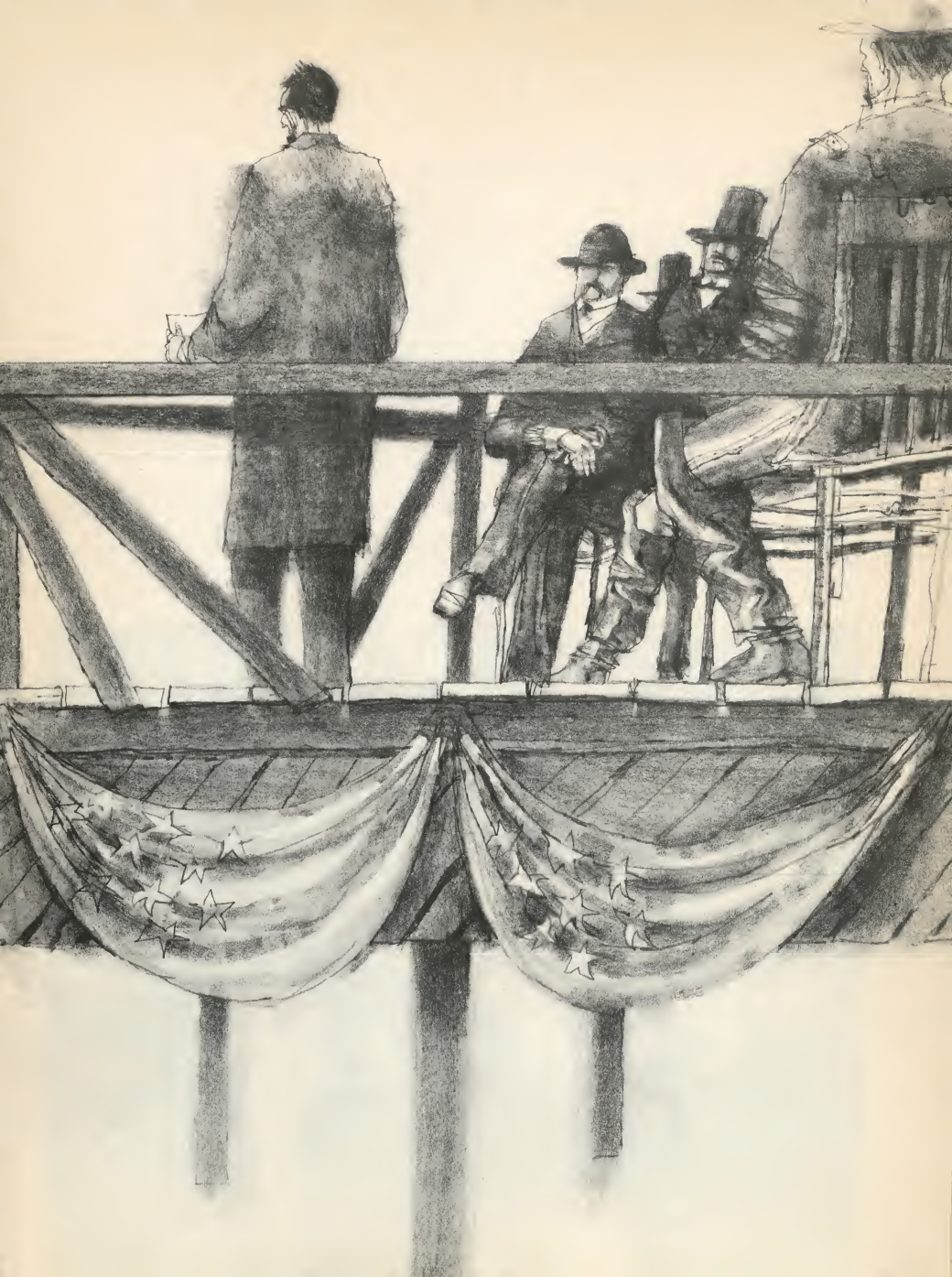
"We left Washington about 8:30 in the morning. The President and members of the cabinet, and several newspaper reporters, one of them Whitelaw Reid, were in the private car furnished by the Baltimore and Ohio Railroad company. At Baltimore, Edward Everett came into the car and seated himself some four or five seats from Mr. Lincoln.

"There was also attached at that point two car loads of New York soldiers and the celebrated Marine band from Fort McHenry. Mr. Lincoln seemed sad and had very little to say for some time. Finally he brightened up and told several interesting stories. The locomotive attached to the train was a heavy one, and we were obliged to stop every fifteen or twenty minutes to "wood up" as we spoke of it in those days. Wood yards were to be found all along the line.

"Just before we reached the Pennsylvania line we had luncheon, Mr. Lincoln and Mr. Seward eating out of the same lunch basket. We also had a carpet bag partially filled with snow apples, which were passed around among the passengers."

I asked Mr. Carpenter how he knew that the apples were snow apples, and he replied that he carried them to the station and onto the cars.

"As soon as luncheon was over Mr. Lincoln glanced over and saw Mr. Everett. This seemed to call to his mind the fact that he had not yet written his Gettysburg speech. Lying on the seat by the side of Mr. Seward was some of the paper used for wrapping up the luncheon. He asked Mr. Seward to pass him a piece of it. He took the paper and then began searching in his pockets (Continued on page 106)



From Salt Lake City and other areas of Utah business and civic leaders gathered on Monday, December 10, 1962, to honor, at a festive banquet at Hotel Utah, President David O. McKay for his countless services to the Church, state, and nation. The guest list included 462 distinguished men of the community and other special guests.

The committee was composed entirely of prominent non-Mormon business and community leaders, who organized themselves to carry forward the affairs of the evening. It was an event that began with the committee and soon became the purpose of the entire community.

From Hotel Utah, the tributes and the special music were seen and heard by countless numbers in their homes, as KSL carried them live on both television and radio that Monday night. Both stations have since repeated the program by recorded tape.

Honored with President McKay was Mrs. Emma Ray Riggs McKay, his companion of sixty-one years. She was the only woman present among the 462 dinner guests. Special guests included the male members of President McKay's family, members of the First Presidency, other General Authorities, civic leaders, and leading business executives of the area.

The invocation was by The Right Reverend Monsignor Patrick A. Maguire, Our Lady of Lourdes Catholic Church. Music was by the Utah Symphony String Ensemble and Brass Choir, a male quartet, a harp trio, and the Salt Lake Scots. The program pamphlet contained a brief biography of President McKay in word and picture and some of the President's philosophy. The benediction was by Rabbi Sidney Strome, Temple B'Nai Israel.

A high light of the evening was the congratulatory telegram sent by President John F. Kennedy from the White House. The text read:

"I am pleased to join the business and community leaders of Salt Lake City in extending sincere



congratulations to David McKay as you are honored this evening at the beginning of your ninetieth year.

"I am happy, too, to commend you for your long and devoted service to God, to your state, and your country. The bond of Christian brotherhood which has marked your religious pronouncements has helped tie our people to those of other nations in a deeper spirit of Christian faith.

"May your influence for good continue to be felt by the members of your church both here and in far-off lands and by all others who admire and respect you.

"With all good wishes. John F. Kennedy."

Chairman of the testimonial dinner committee was Mr. J. P. O'Keefe, general manager, Kennecott Copper Corporation (Utah Copper Division). He served as master of ceremonies. From among the many tributes received for the evening, Mr. O'Keefe could choose only one to read, the Presidential telegram, which had been addressed in care of him for President McKay.

Principal speaker of the evening was John M. Wallace. A gift presentation was made for the group by Joseph Rosenblatt, Utah industrialist, of an organ to be installed in the new chapel in Methyr-Tydfil, Wales, the birthplace of President McKay's mother, Mrs. Jennette Evelyn Evans McKay. A bronze plaque, to be placed on the instrument when it is installed, describing the testimonial dinner and noting the gift, was also presented.

These loyal and devoted business and civic leaders of the community joined as one in expressing their profound admiration and regard for President McKay. They were only limited by the size of the banquet room, the strength of the electronic signal of radio and television, the scope of the news media. It was not limited by the hearts or purpose of these men or by the community they represented.

Following are the recorded tributes by John M. Wallace, Utah banker; Joseph Rosenblatt, president of Eimco Corporation; and the response from President David O. McKay.

PRES. MCKAY HONORED

TRIBUTE BY JOHN M. WALLACE

Seldom in a lifetime does one have the privilege publicly of paying tribute to such a universally beloved and admired leader as President David O. McKay, and I deeply appreciate this honor. To clasp his hand, to look into his eyes, to feel the warmth and inspiration of his presence is an experience to be remembered. The unforgettability of this man, his influence upon people, his sincere love for all mankind, and his complete devotion to his church throughout his eighty-nine years have endowed him with a remarkable capacity for leadership.

Here is one of our greatest and most successful of missionaries. He has circled the earth, visited its farthest corners, traveling on foot, by horse and buggy, and by jet airliner, covering over one million miles to present his convictions and the great strength of his

personality to people everywhere on the globe. Through the magic of television and radio, his face and his voice are known throughout the world. Millions have come to know the warmth, the strength, the humor, and the moving power of his presentations. Who among us can measure the contributions of this man, which fan out across the peoples of the earth like a geometrical progression from one generation to another? Who appropriately can evaluate for us this individual who has amassed great fortune and stature in spiritual values, except perhaps to say that his life exemplifies the words of the Master, who, as he sat around the table with the twelve for the last time, said to them:

"If any man desire to be first, the same shall be last of all, and servant of all." (Mark 9:35.)

"And whosoever will be chief among you, let him be your servant:

"Even as the Son of Man came, not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:27-28.)

Notwithstanding his position of great responsibility and importance in his church, President McKay always has kept the common touch. Perfectly at home with the great and renowned, or with the lowliest, his deep sympathy for people, and his understanding heart, have opened channels of communication and influence to inspire and motivate thousands, especially

the young people. These attributes have endeared him to everyone with whom he has come in contact.

The eldest son of a family of ten children, he followed the horse-drawn plow with his father in the fields when only a youngster. His roots were planted deeply in the soil. His love for every growing thing has increased with the years, and still abides, typified by his love for his favorite horse, Sonny Boy. His home in Huntsville is a citadel of courage and devotion to ideals. From example and precept of his Scottish father, Bishop David McKay, a convert to The Church of Jesus Christ of Latter-day Saints, and the love and abiding faith of his Welsh mother, Jennette Evans McKay, he learned early in life to honor and respect his parents and each member of the household. Performance of religious duties and daily life were carefully synchronized. Little wonder that he carried from that home the inspiration, the strength, and the devotion that have characterized his life.

In his heart, he has a natural love for learning, which impelled him to study throughout his life. He attended Weber Stake Academy at Ogden, and later the University of Utah, where he was right tackle on the football team, was extremely popular with the student body, and was valedictorian of his class. About this time, he became acquainted with Emma Ray Riggs, who later became his bonnie bride in the first marriage ceremony performed in the Salt Lake Temple in the twentieth century. They have enjoyed a wonderful family life together for over sixty-one years and have seven children, six of whom are living to honor them. Their marriage has been an example of devotion, which is most refreshing to see in this day and age.

President McKay dearly would have loved to spend his life as a teacher, and a good one he would have been. He was offered a teaching position in Salt Lake County after graduation, but at the same time he received a call to go on a mission to Great Britain, which he accepted, and there he began his career as a dynamic, enthusiastic, and highly persuasive missionary. No assignment was too difficult, no other activity as important to him, and his great capacity for leadership soon was recognized as he moved through countless important church positions, culminating in his being sustained unanimously by the membership as President on April 9, 1951. Under his leadership, some of the most phenomenal growth and development in the history of the Church has occurred. The Church has adopted a so-called "international policy," which has been accompanied by great building programs for beautiful chapels, temples, and schools around the world. The widely publicized welfare program has been highly successful. Great energy and study have been given to a youth program to guide and encourage youth in high ideals and sound endeavors.

In January 1960, President McKay initiated a series of far-reaching fireside discussions, when he spoke by means of special radio hook-up to over 214,000 young people from the Atlantic to the Pacific and from Canada to Mexico on the subject of "Courtship and Marriage." Just recently plans have been put in operation to broadcast by short wave radio around the globe. President McKay called it more than a step forward—rather, "a bound into space," to teach around the world.

In every way, the Church has been aggressive and resourceful under the leadership of President McKay. He has brought about a tremendous, ever-increasing momentum, which portends great advancement over future decades. I can appreciate what joy and gratification this brings to his heart, for this is his life—this is his life's purpose. I quote from another Christian leader, who lived about the year 1650:

"I abide lovingly united to God's will—and this is my whole business."

I wish it were possible, in some way, to convey to you the breadth of his experiences, the extent to which he devotes all his amazing energy in service to his fellow men. I have been privileged to review part of the biography of his life, prepared so meticulously, so thoroughly by his secretary, Miss Clare Middlemiss. It is evident that no situation or location would be unusual for him. You might find him at the Leper Colony at Suva, talking to a woman he met there on a visit thirty-four years previously, perhaps at the Hathaway Cottage in Stratford-on-Avon, maybe conducting a service at Johannesburg, South Africa. You might hear of his attending the King's Kava Ceremony at Apia, Samoa, or climbing the eighteen flights of steps at the great, inspiring statue of Christ at Corcovado—maybe laying the cornerstone at the first Mormon Church edifice in South America at Montevideo, Uruguay—perhaps at the inspiring twelfth century cathedral at Strasbourg, France—or feeling the inspiration, but also the sorrow of the landscape at the Holy Land.

You could hear of him at home enjoying the company of the employees of the Church Office Building at their Christmas party, speaking words of appreciation and encouragement. It is just possible you might find him riding his horse on the old home farm at Huntsville, where nostalgic memories warm his soul. This is the man we honor—well known and loved around the world by great scientists, civic leaders, religious leaders, ordinary folks who work and struggle, and little children. To be so widely accepted and loved—to be so powerful and respected, and yet so humble and approachable—this would be achievement and honor for any man.

His name appears on the covers of books and

numerous writings. It appears on testimonials and documents of high esteem—it appears on beautiful buildings around the world—it even appears on a masterpiece of nature, a magnificent 350-year-old oak tree near London—but the record that will speak most for him is a changing, moving, cascading one, written in the hearts and the deeds of thousands he has touched and their posterity yet to be.

It is physically impossible, within time limitations, to portray an adequate picture. Perhaps what we lack in completeness we can make up in simple, straightforward sincerity when, unanimously, we say to him that he has our admiration and deep respect for all the richness and goodness that he has brought into the world. This charming Scottish-Welsh citizen of the world has earned and won our hearts completely. Appreciation from men of good will everywhere, regardless of creed, color, or race, goes out to you, President McKay, for the inspiration, the spiritual encouragement, and the messages of enduring faith

and hope, which you so tirelessly proclaim to all people.

In summary, we have written these reflections of this great leadership, a part of which were expressed some years ago:

"I stood apart from a man of men
And beyond in timeless space
His works have fashioned a monument
That weathering years will not efface.

"I stood apart from a servant of Him
Who sits on that Great White Throne.
His monument is a spire of grace
Built from God's work alone.

"I stood apart from a long life of toil
In the garden of peace sublime.
Through dark skies his faith spells the
promise
Of God's peace on earth in our time."

TRIBUTE BY JOSEPH ROSENBLATT

You know, I wish it had been possible for each of you to have the view from my seat tonight. We are inclined in this day and age to be a little sophisticated and to think that the important emotions, which after all are so vital in controlling our character, should not be talked about. But I know that if you had sat with me and you had been able to see this wonderful human being hold his wife's hand; if you had been able to see his sons, members of his family sitting there and to have sensed that tremendous wonderful flow of understanding, of affection that was there . . . I know you would have felt with me that on this night, God is indeed in his heaven, and there is peace in the land.

You know I am particularly grateful to Mrs. McKay for having graced our meeting tonight and this event, for I can go home now and tell my wife that she need not be embarrassed if in all my ardor I reach over publicly to hold her hand, for I can say now that it is right and proper, and I do so by authority of the President's wife.

I am sure that all will recognize—President McKay and our head-table guests and all of you who have listened—it is not an easy task to follow John Wallace. The only thing that can be said, President McKay, is that we will make it a well-rounded tribute, for as John quoted the New Testament I promise to quote the Old.

I suppose in every man's life there comes a time when he is called upon for memorable action. Sometimes it is for the good, sometimes it is distasteful. And then the once in a lifetime epochal action where there is challenge and great responsibility, where really the effort is so beyond one's anticipated ability as to leave one impotent and overcome with such a deep sense of humility as to make the needed thoughts and words indeed hard to come by.

You know, gentlemen, as I have sat here participating in this memorable event, I could not help but wonder about my standing here and thinking about it with both pride and gratitude. . . . You know my selection as the one privileged to make this presentation to President McKay was pure happenstance. I deserted what I think is my usual conservative reticence and spoke up when I should have listened. The next thing I knew, the long arm of your committee said "You will follow John Wallace, and you will make the presentation."

Permit me to say without egotism and only with much humility and gratitude—there is important significance that the one who is neither Gentle nor Mormon should have been so selected, possibly signif-

The continuation of this tribute and President McKay's response to the tributes on page 111.



THE SAME MISTAKE TWICE

BY
GARY L.
KISSLER

"It certainly has been a cold spring!" said Father as he came in from milking the cows.

Mother, who was busy putting supper on the table, nodded in agreement. She took the bucket of milk from him and started to strain it.

Jeff was sitting in the corner, busily turning the pages of the catalog, wondering how he was going to spend the money from his first real job.

"Jeff?"

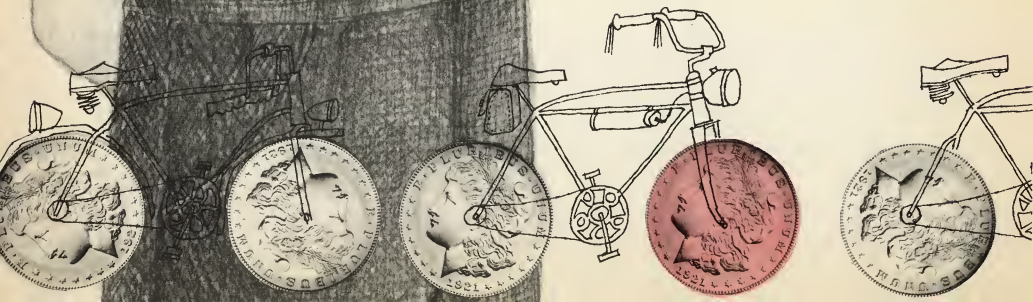
"Yes, Papa?"

"You forgot to close the gate into the haystack when you fed the animals. They were all in the stack yard happily tearing it down when I went out."

"I'm sorry, Papa."

"It sure does waste a lot of hay," said Father. He took his coat off and sat at the table, his face red from the cold wind.

"You'll have to forgive Jeff," said Mother. "He is so excited about helping Mr. Engles in the feed store after school



he hasn't been thinking too good lately."

"I forgive him," said Father, "but this is the second time this week that he's done the same thing."

Suddenly he smiled. "Well, there is no cause for us to get upset. We still have plenty of hay to last the winter. Call your brothers, Jeff, this looks like a real good meal."

As soon as supper was over, Jeff got the catalog again. It fell open by itself to the bicycle section. For the tenth time he read the description under the bicycle. It had a three-gear transmission, chrome wheels, front and back wheel brakes, and was so light the catalog said that you could pick it up with one hand!

Wouldn't that be a wonderful bike to ride to school! He closed his eyes. He could see a circle of his friends around him the first time he took it to school—standing and admiring the new bike. . . .

"Got all your money spent before you've earned it?" Father was standing over him with a smile.

"I was looking at this bicycle," admitted Jeff. "I've ridden one of those bikes with gears—they sure are nice."

"Yes, I would imagine. I bet you can go up hills pretty good—say, sixty dollars is a lot of money!"

"Yes, I know," said Jeff slowly. "But I've wanted a bicycle for a long time."

"I know, Son," said Father, "save your money and go ahead and get it if you want. I know how it feels to want something badly."

"Thank you, Papa." Jeff closed the catalog and stood up. "Papa?"

"Yes?"

"I'm sorry about the gate. I was thinking about the

bicycle, and I just forgot."

"I understand. They say you should never make the same mistake twice, and that you should learn by each mistake.

"Have you learned anything?"

"I think so. I won't do it again."

It was a cold spring that year. A fierce wind blew almost constantly. On Friday the bishop called Jeff and asked if he would help build some fence on the church farm the next day. Without hesitation he accepted, and he and five other boys spent a cold but rewarding time putting up a straight, tight new fence.

That night after supper Jeff sat happily by the stove. He had some sores on his hands where the barbed wire had cut through his gloves, but he had a warm feeling in his heart.

Mother came by and dropped a white envelope in his lap.

"Mr. Engles gave this to me when I was in town today," she said. "He said it was for you."

Jeff opened it and pulled out four crisp green bills—two fives and two ones. A thrill shot through him. His first pay from his first job!

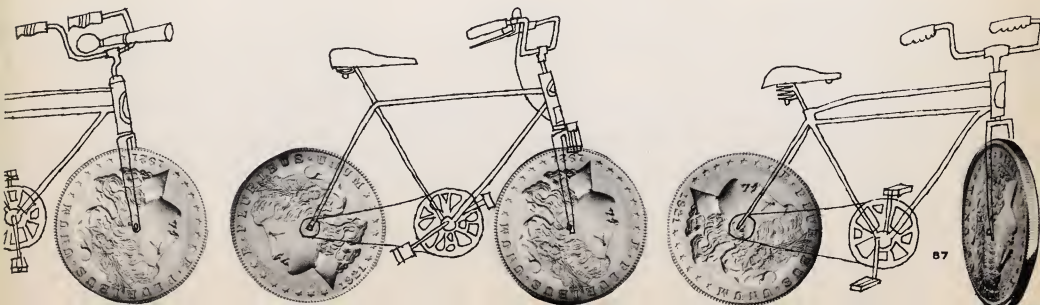
He put them back into the envelope and went into the living room where his father was reading.

"Look what I got today," he said, trying to appear casual.

Father looked at the money for a minute and said: "Well, well, pretty soon you will be making more money than I do."

He put the bills back into the envelope and handed it back to Jeff.

"How long is this (Continued on page 126)





FIFTY YEARS OF SCOUTING

BY D. L. ROBERTS

DIRECTOR, "MORMON" RELATIONSHIPS SERVICE



It has been a span of fifty years; and what a span. This year, 1963, is the fiftieth anniversary of the official advent of scouting into The Church of Jesus Christ of Latter-day Saints; one half century of this great program for the boys of the Church; at least two generations of scouting in many of the families of the Church.

It was in 1913 that scouting, as it is available from the Boy Scouts of America, came into the Church to be an integral part of the youth program—a sharp and effective device to help hold the boys close to the Church and also to serve many nonmembers who have accepted scouting as operated by the Church.

It would be most interesting to have available figures representing the total number of boys who have been in "Mormon" scouting units during the past fifty years, both members and nonmembers. Because scouting in the Church has spread to the missions and stakes outside of the USA, the grand total participating would be an imposing number. Probably hundreds of thousands of boys have been Cub Scouts, Boy Scouts, and Explorers in the Church, under the direction of church leaders, and according to church policies and standards. Scouting leaders of the "Mormon" Church by the thousands have given devoted service to boys in the Church.

Thinking about the number of boys who have, during the past fifty years, been Cub Scouts, Boy Scouts or Explorers in the Church, visions of countless meetings, camps, campfires, activities, songs, and stories appear. Camp cooking—stews—hotcakes—bacon—eggs—twists on sticks—biscuits—spuds, fried, boiled, and baked—sleeping in tents, in good weather, or a rainstorm or even in the snow—sleeping under the stars in all sorts of weather—long and short hikes, with how many blisters on how many feet—the glory of the view from the mountaintop—the invigorating swim in the lake, pond, or ocean—the river trip in boats—the horseback trip—the wilderness pack trip, have been a part of it. Badges have been earned; Eagle awards

by the hundreds. Good turns and service were a big, big part. The smartness and pride of the new uniform were evident, as thousands of boys reached that long looked for status.

That the total number of boys is a very large figure can be easily realized when considering totals in the USA. On December 31, 1961 there were officially registered in the USA in Mormon scouting units, 33,835 Cub Scouts in 1,323 Cub packs, 60,157 Boy Scouts in 2,734 Scout troops, 25,339 Explorers in 2,033 Explorer units, with 39,348 leaders; the boys totaled 119,331, and with the leaders the grand total reaches 158,679.

In countries other than the USA a sizeable number of boys have enjoyed scouting under "Mormon" sponsorship. There are many "Mormon" boys and leaders who are Cub Scouts, Boy Scouts, Explorers, and Rovers in scouting units not sponsored by the Church. With all these elements of the program in mind, an amazing total is reached, both for the number now engaged in scouting, as well as those who have belonged during the past fifty years. The latter if known accurately would be a prodigious figure.

The beginning of scouting in the Church is most interesting. In 1910 interest in Boy Scouting began to develop in Utah. Some information about it came to church leaders. A committee was appointed March 8, 1911, to look into the merits of the program: Brigham H. Roberts, George H. Brimhall, and Benjamin Goddard gave it careful exploration and study. The following recommendations are recorded in the minutes of a YMMIA meeting held soon after.

"In review of all that has gone before in this report, your committee, while recognizing the very great excellence of the Boy Scout Movement in and of itself, and appreciating the high aims of the very distinguished gentlemen with whom it originated, feel no necessity either for giving encouragement to the creation of units of Boy Scouts, or of entering into confederation with such separate units and other organizations taking up Scout work; since in our Y.M.M.I.A. Association we are already provided with both sufficient and efficient organization to cover the field of activities proposed by "Scouting"; and manifestly to multiply organizations where they are not needed would be a waste of energy. . . .

"Your committee therefore recommend that the General Board say in answer to all solicitations to participate in the 'Scout Movement' in Utah and in other places where the organizations of the Church of Latter-day Saints are established, that we are provided with organizations that cover and provide for the good work proposed, and that it would not be to the best interests of our own organizations to take up the Scout Movement and organization. . . ."

This report was unanimously adopted by the general board.

Even though affiliation with the Boy Scouts of America was not included in the recommendation, nevertheless, the great value of the program was recognized, and action was immediately taken to put some of the ideas in it into operation in the Church for boys twelve to eighteen years of age. Its purpose as

stated in the *Deseret News* of September 2, 1911 was, "To promote discipline and develop character, to instil honor and trustworthiness in the lives of young boys and to inspire them with a sense of duty to parents, country, and religious ideals is the aim. . . ." And thus, a new program was established in the Church for boys.

Interesting is some of the procedure in selecting a name for this new program in the Church. On October 18, 1911, B. H. Roberts urged that a distinctive



name for it be chosen, and asked for ideas. These suggestions were made: MIA Craftsman, (Roberts); MIA Rangers, (Joseph F. Smith, Jr.); MIA Scouts, (A. W. Ivins). The last name was adopted. From then on all wards and stakes were urged to take up this new work. It flourished.

When the decision was made, action was immediate. In November of that year, 1911, the first scouting organization in the Church was effected in Liberty Stake. This according to a *Deseret News* story of November 14, 1911:

"An interesting meeting of all the officers and class leaders of the M.I.A. Associations of Liberty Stake

was held in the Second Ward amusement hall to interest the associations in the work of organizing a Boy Scout movement in Liberty Stake.

"John Taylor, one of the members of the general M.I.A. board, outlined carefully the details of how it was expected the work would be carried on and said that Liberty Stake was given the first opportunity to begin this movement. After some discussions and many questions being asked, it was enthusiastically voted by everyone present to accept the proposition and begin work at once.

"The Boy Scout movement, which was commenced some years ago in (Continued on page 102)



Oscar A. Kirkham



Dr. John H. Taylor



“... back to MIA activity”

ELDER G. CARLOS SMITH, JR., GENERAL SUPERINTENDENT OF THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIATION BY DOYLE L. GREEN, MANAGING EDITOR

“G. Carlos Smith is an exceptional, thoughtful, and kind person, and he is very considerate of other people. He is the kind of leader who says, ‘Come, follow me.’ He does not ask anyone to do anything that he is not willing to do and doesn’t do himself.”

In these words the character of G. Carlos Smith, Jr., the new general superintendent of the Young Men's Mutual Improvement Association, was summed up by James E. Faust, president of the Cottonwood Stake. President Faust was long associated with Superintendent Smith in various stake appointments.

Elder Smith was sustained at the Saturday afternoon session of the general conference, October 6, 1962, the eleventh man called to this position in the history of the organization. He succeeds Superintendent Joseph T. Bentley. (See story, page 94.)

At the time he was called back to MIA activity, Superintendent Smith was president of the Central States Mission. “Back to MIA activity” is a phrase that truly describes this latest responsibility. While serving as president of the Holladay Stake in May 1958, he was called to become second assistant general superintendent to Brother Bentley. That fall he was sustained as first assistant, when Elder Alvin R. Dyer, who had been first assistant, was sustained as an Assistant to the Council of the Twelve. In June 1961 he was released from the MIA and named mission president. Now he becomes general superintendent—the only person to hold all three positions of executive leadership—second assistant, first assistant, and general superintendent.

Elder Smith is much loved by his associates, wherever he has labored, and he has labored diligently in many vineyards of the Church. To him, religious activity is a way of life, an everyday occurrence, rather than something to be noted on the Sabbath.

Holding an impressive record of service in the Church, he has served as a Sunday School teacher, a ward MIA superintendent, and, only one month past his twenty-eighth birthday, he became a member of

the Cottonwood Stake high council. Two years later, when the Big Cottonwood Stake was organized, he was sustained as second counselor in the stake presidency, which position he magnified for three years, then he served as first counselor for six years. He was sustained as president of the Big Cottonwood Stake on September 25, 1949. The name of the stake was changed from Big Cottonwood to Cottonwood on February 11, 1951, during President Smith's administration, and when that stake was divided to form Holladay Stake on March 18, 1956, he became president of the new stake.

One of the problems that he had to meet as stake president in a fast growing area of fine new homes was the obtaining of chapel sites and assisting in the building of the chapels. Also, under his direction, two welfare programs were begun, a 64-acre farm in West Jordan and a ranch near Park City. During the first year that the stake operated this ranch, the winter was severe, and it was a struggle to keep the newborn calves alive. One morning, as Elder Smith was preparing to take a much-needed three-day vacation, his first counselor, Zeph Y. Erekson, brought into the house a calf wrapped in a blanket. He had been with the cows all night and was afraid this little calf would not survive. As President Erekson hurried back to the herd, President Smith began working with the calf, warming it and encouraging it to drink a little milk. Within an hour or so this center of attention in the kitchen was moving about upon its wobbly feet, and by noon the crisis was over and the Smiths were off for their short vacation.

A native of Salt Lake City, Elder G. Carlos Smith, Jr., who was born August 23, 1910, a son of George Carlos and Lillian Emery Smith, is a grandson of President Joseph F. Smith, a sixth President of the Church, who was serving as YMMIA general superintendent at the time of this grandson's birth. G. Carlos Smith, Jr., is a great-grandson of the Patriarch Hyrum Smith, who, with his brother the Prophet Joseph, suffered martyrdom at Carthage, Illinois.



support his five brothers and sisters.

Superintendent Smith married LaVon Petersen of Holladay, Utah, in the Salt Lake Temple, March 16, 1933. They are the parents of five children: George Carlos III, Jerry P., (both sons have been caring for the family business while Superintendent Smith has been serving as mission president); Stephen P., (who is serving on a mission in Scotland); Susan (will be graduated from high school in the spring), and Nannette (in the fourth grade).

In business affairs, Elder Smith has been owner-operator of a sandwich and ice cream drive-in, a salesman and later sales manager for a creamery, and since 1945, he has been owner-manager of G. Carlos Smith Home and Auto Supply Company in Holladay.

Many years ago, when he first became a salesman, he was offered a position with a tobacco company at a salary three times what he was receiving. He told his prospective employer that he didn't smoke.

"That's all right. You don't have to smoke. Just sell cigarettes to the stores."

And the reply came: "I could never sell anyone anything that I didn't believe in myself, or something that I knew wouldn't be good for my customer."

That has been his business philosophy.

Long active in promoting youth programs, Elder Smith in 1957 received his Eagle badge along with his son Stephen. He also has the Master M Man award for his activity in MIA.

As hobbies, Elder Smith lists his Scout and MIA work, swimming, and

(Continued on page 114)

*Left: General Superintendent G. Carlos Smith, Jr.
Below: The Smith family circle, front row: Superintendent Smith, Nanette, Mrs. LaVon Smith; back row: Jerry, G. Carlos, III, Stephen, and Susan. Photograph is about four years old.*



He attended the Holladay Elementary School, Granite High School, and for three years the Utah State Agricultural College, (now Utah State University) at Logan, but his college career was cut short by the death of his father, when it became necessary for him to seek employment to help



JOSEPH T. BENTLEY

Joseph Taylor Bentley, who has served as the general superintendent of the Mutual Improvement Associations of the Church since June conference 1958, was granted a release on October 6, 1962. In making the release President McKay said:

"Before President Moyle presents for your consideration the general officers of the Church, I desire to present to you an honorable release of one who has served faithfully and well for over four and one-half years. We have considered well his labors, and he is perfectly willing to continue. I refer to Elder Joseph T. Bentley, general superintendent of the Young Men's Mutual Improvement Association of the entire Church. He is also a prominent officer in the Brigham Young University faculty.

"We have had a talk with him and have a thorough understanding of his duties in the school and also his faithful service as general superintendent of the MIA of the Church. The First Presidency and the twelve feel that we are asking too much of him to carry on the work in the school and carry the responsibility of superintendent of this great organization. He is perfectly willing to continue or to be released just as we see fit. . . . We commend Brother Bentley for the work he has done, able service rendered, and for his willing spirit and his expressed willingness now to do just whatever we feel we would like for him in the Church.

"And so, in behalf of the First Presidency and the twelve . . . we recommend that Brother Bentley be honorably released as general superintendent of the YMMIA, with an expression of appreciation for his able labors, and we pray blessings to attend him in his future work in the school."

“ . . . valiant in

BY DOYLE L. GREEN, MANAGING EDITOR

Brother Bentley's important and multitudinous assignments which made advisable his release as MIA general superintendent are all connected with the Unified Church School System. As special assistant to Chancellor Ernest Wilkinson, he is comptroller not only of Brigham Young University but also of all the Church schools, having the responsibility of the budgets, financial reports, investment of surplus funds, auditing, salaries, etc. He also has, under the president, the direct responsibility of the LDS Business College in Salt Lake City, and along with the vice-president, Harvey L. Taylor, he supervises the Church schools in Mexico. These schools are growing rapidly and are becoming an important part of the Unified Church School System.

There are some 200,000 young men enrolled in the Mutual program throughout the world. It is no little assignment to be responsible for developing their spirituality through recreational activities. This assignment, as carried on through the Mutual Improvement Association, involves such tasks as directing the great M Men, Explorer, and Boy Scout movements, planning, building, and supervising manual and recreational programs, conducting institutes or conventions in all of the stakes of the Church, managing the business and circulation departments of The Improvement Era, training leaders, preparing handbooks and manuals, and supervising many other activities which are held jointly with the YWMIA.

During his tenure as general superintendent of the Mutual, Brother Bentley has continually demonstrated his interest, love, and concern for the youth of the Church. His assignments have taken him to stakes in many parts of the world—from Alaska to Mexico, from Australia to Europe. He is the first member of the general superintendency to lead an official MIA contingent to hold conventions in newly formed stakes in these far-flung places.

Brother Bentley's important contribution to the Scout program will be felt for many years to come; for example, he has fostered an all-Church Explorer conference which is planned for August of 1963.

the cause of Youth''

Between 3,000 and 4,000 young men are expected to participate. He has also promoted an annual Scout trek to the top of Utah County's Mount Timpanogos.

As director of scouting for the Church, Brother Bentley became a member of the National Committee, Boy Scouts of America, and he served on the personnel and relationships subcommittees. He also has been a member of the executive committee of the western region. When the national jamboree was held in Colorado in 1960, he acted as chaplain general for all the LDS Scouts who attended. Some 4,000 young members of all churches participated.

Great and stalwart church men have had this important assignment since its inception in 1875. These have included four presidents of the Church—Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and George Albert Smith. The responsibility has also rested upon the shoulders of such leaders as Junius F. Wells, Anthony W. Ivins, Albert E. Bowen, George Q. Morris, and Elbert R. Curtis.

Elder Bentley took over the leadership of the YMMIA from Brother Curtis in June 1958. Five assistants have served in the superintendency with him. Elders Alvin R. Dyer and G. Carlos Smith were originally called. When Brother Dyer became an assistant to the Council of the Twelve, Elder Smith was named first assistant superintendent and Elder Marvin O. Ashton second. Brother Smith was called into the mission field in 1961, and Verl F. Scott was named second assistant, and when Brother Scott was called into the armed forces, the vacancy was filled by Elder Carl W. Buehner.

Building on the programs of the past, Elder Bentley and his associates met well the challenge to keep the MIA program vital and vibrant, adjusting it to fit the needs of newly established stakes in far-flung areas and aiding in the great missionary and fellowship program.

He came into MIA leadership well qualified to solve the problems which he faced, for he has seen a rich life of service in the Church and is a product of the faithful and vigorous Saints who settled in Mexico.

Born March 6, 1906 in Colonia Juarez, Chihuahua, he is the son of Joseph C. and Maude Taylor Bentley. His father, a merchant, was serving the Church as bishop when Joseph was born. Later his father was made president of the Juarez Stake and after many years of devoted service demonstrated his willingness to serve in any assignment to which he was called by accepting the position of stake clerk.

Young Joseph, who was graduated in accounting and business administration from Brigham Young University in 1928, having worked his way through college, was married to Kathleen Bench on June 14 of that year, after which he and his bride went to New York where he obtained work and enrolled at Columbia University on a parttime basis. In 1930 he returned to the colonies in Mexico to teach at the Juarez Academy, and five years later entered the employ of the American Smelting and Refining Company offices in Chihuahua City.

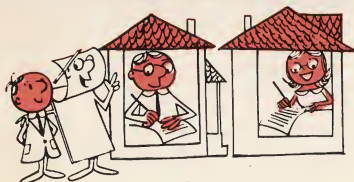
After two years as principal of the Roosevelt, Utah, High School, Elder Bentley in 1942 moved to Salt Lake City again to work in the offices of the smelting firm. In 1946 he became a certified public accountant and opened his own offices, but in 1953 he joined the accounting department at BYU and two years later was named head of that department.

His Church service has been constant and devoted. In his early youth he held many offices in priesthood quorums and auxiliary organizations, and later he became president of the Chihuahua Branch, 1939; counselor in the Roosevelt Stake presidency, 1941-42; member of the Big Cottonwood (Utah) Stake high council, 1943-46; president of the stake high priests quorum, Big Cottonwood Stake, 1946-49; president of the American Branch of the Church in Mexico City, 1949; first counselor in the Mexican Mission presidency, 1950-53; member of the high council, East Sharon (Utah) Stake, 1953-56; second counselor, Brigham Young University Stake, 1956; president of the Northern Mexican Mission from June 1, 1956 to 1958.

One can hardly imagine (Continued on page 110)

GENEALOGY

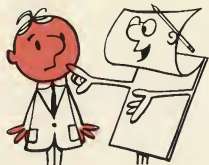
TEAMWORK THROUGH A FAMILY ORGANIZATION



"Did you know," says Mr. Genealogy, "that individual members of the same family often carry out research unaware that they are duplicating the work other members of the same family have done or are still doing? A shocking waste of effort!"

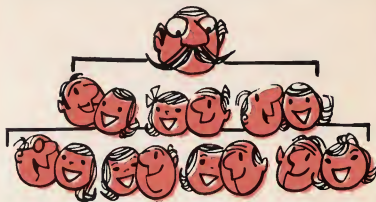


As church membership grows, it becomes more and more apparent that genealogical research is a family project.



Of course, someone has to take the lead! It's no use waiting for Aunt Suzy or Cousin Walter

to start the ball rolling. Who is responsible for starting a Family Organization? You are!



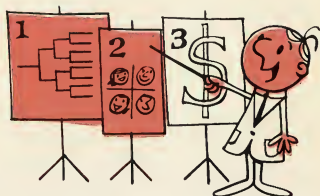
And whom are you going to invite to join with you?

All those who are descended from a common ancestor!



This means you will have to contact (visit or write) all the known descendants of great-grandfather Ginner.

Tell them of your plans to start a Family Organization. Tell them they are needed! Promote the idea so that they will want to join with you.



They will want to know why you are enthusiastic about a Family Organization. OK, tell them:

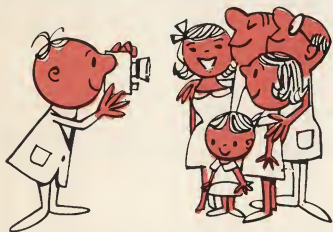
1. To carry out research on their pedigree.
2. To supervise the combined genealogical efforts to prevent duplication.

3. To share the work and finances of doing research.



Tell them of some additional aims of a Family Organization.

To compile Family Group Records of all the descendants of great-grandfather Ginner, and



last, but certainly not least, to foster and maintain family fellowship and love.

Good enough reasons? You bet!



To carry out such aims you are going to need officers—each with specific, well-defined duties. A president, two or more vice-presidents, a secretary, a treasurer, a genealogist, a historian, and so on.



If the family members come from different geographic areas, it would be wise to have a vice-president, a secretary, and genealogist⁴ elected from each main area represented. Then if practical, divide the pedigree so that each geographical group is given research responsibility for one particular pedigree section.



Remember, the important thing is to have as many people as possible participating—actually doing something. Participation pleases people—try it!



And if you want to keep them happy, don't forget to keep them informed of what is going on! Have the secretary of each group send every member a copy of any new family group records compiled as the result of family research.



Don't forget—you should be a member of a Family Organization. If you can't join one, start one!

MUSIC

in the sacrament meeting

When Martin Luther inaugurated congregational singing into the church service, he gave to the churchgoer a most potent and valued part of religious participation. Music has always been the handmaiden of religion, but when it emanates from the worshipers themselves, it makes them an integral part of the service. Said James, encouraging good works: "... being not a forgetful hearer, but a doer of the work..." (James 1:25.)

High excellence in congregational singing, laudable as it may be, is not the most important value obtained from it. Its main value comes from the fact that it is a corporate expression of the entire body of worshipers. There is a more expressive oneness among the members of the Church in congregational singing than in almost any other church activity. It is in this unity of singing together that the chief rewards of congregational singing are to be found. No other music in the church service is as important as congregational singing.

The Lord declared his divine approval for the singing of the members of the congregation in church services when he gave a commandment to Emma Smith through her husband the Prophet Joseph Smith

to compile a group of hymns for the Saints to sing. "And verily I say unto thee that thou shalt lay aside the things of the world, and seek for the things of a better.

"And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church.

"For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:10-12.)

Emma Smith proceeded as directed to make a selection of hymns. William W. Phelps wrote twenty-nine for the proposed volume. Parley P. Pratt and Eliza R. Snow and others contributed from their gifted pens. Other hymns were gleaned from the great hymnists of the world, and altogether ninety were included in the list, and the words of these were printed in a hymnbook in 1835.

Adding to or revising the hymnbook is a sacred obligation and has to be done in accordance with the same injunctions given to Emma Smith. It is a great honor to be the author or composer of an approved and cherished hymn in our hymnal. This honor is



BY J. SPENCER CORNWALL

felt for generations by the descendants of authors and composers of Latter-day Saint hymns.

Since congregational singing in our Church is led by a conductor (in many other churches the organist is the leader), it becomes his chief function to initiate all the various items which make for good group singing. He sets the tempo by governing the introduction played by the organist. He signals for all of the members of the congregation to begin together. By the style of his beat, he portrays the character of the hymn to be sung, and finally, by the use of proper conducting, he induces an orderly ending.

The organist, meanwhile, besides following implicitly the conductor's directions, plays the instrument in such a way as to produce the best tonal quality possible and a volume which can be heard well by all who sing, but at the same time is not overpowering. The organist should also play the hymn phrase-wise to allow for the taking of breath by the singers. Just as the conductor uses an anticipatory beat, so does the organist play with a promptness which prevents any modification of the tempo as it is established by the conductor.

The general character of the performance of both

conductor and organist should always be one of unity and authority, dominated by a thoroughly religious demeanor. A unity of expressiveness should be the end result of conductor, organist, and singers.

One of the most impressive features of a Sacrament service is found in the unified program of "music and the spoken word." Here the music is thoroughly appropriate, and as such, it enhances that which is said. There are fifty-three subjects which are written into the texts of the Latter-day Saint hymns. This variety provides much opportunity for unified song and story.

There are certain hymns written expressly for the opening and closing of the church services and also hymns to be sung in connection with the partaking of the Sacrament. All such hymns aid greatly in keeping the service unified.

There is much sacred music which is thoroughly appropriate to be a part of the church service but which is beyond the capabilities of the congregation. It is designed to be sung by groups of selected singers. This music is both inspirational and uplifting. A fine choir in a ward can be a great asset to the sacramental service by (Continued on page 109)



"Because of Thy Faith"

BY DR. ALMA P. BURTON, ASST. ADMINISTRATOR, SEMINARIES AND INSTITUTES OF RELIGION

The feeling of assurance that comes to one who obtains a testimony of the gospel of Jesus Christ is difficult to explain to another who has not had a similar experience. This individual testimony that Jesus is the Christ, the Son of the Living God, the Author of our faith, is a personal possession and is a revelation from heaven to each individual. According to Joseph Smith, there is a direct communication to the spirit of a person when God reveals information to him. The Prophet stated, "All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us . . . are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies."¹

We may learn about the existence of God from reading an encyclopedia, from historical evidence of Christ's sojourn and ministry, and from the scriptures. However, really to know God one must have an assurance within his own soul, an assurance which comes from a higher source. Matthew recorded that: "When Jesus came into the Coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."²

Peter had been in daily contact with the Savior, had witnessed miracles performed by him, had listened to his discourses and teachings to the people, and had felt the influence of the great soul of the Savior. He had dined, talked, and traveled with him, but the Savior reminded Peter that the testimony which he had received had not come as a result of an earthly witness, but that his knowledge of the fact that Christ was the son of the living God had come by way of revelation from his Father in heaven.

The spiritual power that comes into the life of one who has received a witness from heaven that Jesus is the Christ is rewarding to the spirit and satisfying to the body. This knowledge and testimony cannot be purchased with money, won in battle, nor gained through any earthly means because it is not a matter of earthly consideration. This testimony is to be prized more highly than any earthly possession. Yet, it is remarkable that the acquisition of a testimony of the Gospel of Jesus Christ is within the reach of all of God's children.

To know God is not only everyone's privilege, it is a requisite for eternal life and exaltation. Joseph Smith placed the knowledge of God *first* in the gospel plan. He taught that: "It is the first principle of the gospel to know for a certainty the character of God, and to know. . . ."³ And the Savior said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."⁴

¹Discourses of the Prophet Joseph Smith, p. 2. (Originally in DHC, vol. VI, pp. 312-313.)

²Matthew 16:13-17.

³Discourses of the Prophet Joseph Smith, p. 1.

⁴John 17:3.

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"Having a knowledge of God," stated Joseph Smith, "we begin to know how to approach him, and how to ask so as to receive an answer.

"When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us."⁵

In thinking about man's relationship with God, visualize a large circle on a blackboard with a dot in the center of the circle. The dot represents the position of God. Any place within the area of the circle may represent the position of an individual in relationship to God. Man may assume any position within the circle—near to God or far away—depending upon what he, the man, is willing to do. The faithful, humble, God-fearing person who is constantly striving for the word of God and is able to keep the Lord's commandments draws near to the Lord. In fact, he may even attain unto the position of being very close in relationship to God if he is willing to put the gospel above all else in the world. But the wayward, the indifferent, and those who are interested in the things of the world more than the things of God must be content to remain in the outer confines of the circle. Each man must choose for himself what his relationship to the Lord shall be. The closer the relationship we have to our Heavenly Father, the brighter a light shines from within us. The farther we move away from the Lord, the dimmer the light becomes. The Lord is no respecter of persons. He loves all of his children and is bound to keep his promises when his children live in obedience to his commandments. He has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."⁶

A number of remarkable accounts have been recorded regarding the testimonies of God that men have received. These testimonies have come through the witness of the Holy Ghost and by the appearance of the Father and the Son.

Two or three weeks after Lorenzo Snow was bapt-

tized, he reflected upon the fact that he had not obtained a satisfactory knowledge, in his way of thinking, of the truth of the work of God. He laid aside his books, left the house, and wandered around through the fields under the influence of a gloomy spirit, while a cloud of darkness seemed to surround him. He had been accustomed, at the close of day, to go to a grove for secret prayer. However, this evening he felt no inclination to do so. The spirit of prayer had departed, and the heavens seemed like brass over his head. At length, realizing that the usual time had come for secret prayer, he concluded he would pray even though he did not feel prayerful.

He had no sooner opened his lips than he heard a sound, just above his head, like the rustling of silken robes, and immediately the Holy Ghost descended upon him, completely enveloping his whole person and filling him from the crown of his head to the soles of his feet.

"... O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fullness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more real and physical in its effect upon every part of my system than the immersion by water; ... I was perfectly satisfied, as well I might be, for my expectations were more than realized, I think I may safely say in an infinite degree. ..."⁷

Most of the members of the Church who have a testimony have obtained that testimony from the witness of the Holy Ghost unto them, but few, if any have had an experience as remarkable as the experience of President Snow. There have been those who, in addition to obtaining the witness of the Holy Ghost, have also received (Continued on page 107)

⁵Discourses of the Prophet Joseph Smith, p. 16.
⁶D&C 82:10.

⁷Burton, Alma P. and Clea M., *Stories from Mormon History*, p. 17.

50 Years of Scouting

(Continued from page 91)

England, met at once with such a general approval that it is scattering all over the civilized countries. It is now being taken up under the auspices of the M.I.A. and will be made an auxiliary of this prominent organization of the Church.

President Carl A. Badger and the stake aids of Liberty Stake will meet

during this week to fully outline the work in detail, which will be explained to the boys when they meet in the Second Ward amusement hall at the big camp fire reunion on Thursday evening November 23...."

Good progress was made. There are some men in the Church today who can remember hearing of scouting first as Scouts in the YMMIA. Dr. John Taylor who was a member of the general board as well as others, contacted stake leaders to put the program into operation over

the Church. Within a short time, several thousand boys had this early kind of scouting in the Church. It was good.

AFFILIATION WITH BSA

A new development occurred as can be seen by another story in the *Deseret News* dated May 17, 1913.

"The M.I.A. Scouts, of which throughout the Church there will be between 12,000 and 15,000 when the organization is fully completed, is now affiliated with the national organization of Boy Scouts of America...."

"Negotiations were taken up with S. A. Moffatt, field secretary of the national organization, who visited Salt Lake on January 7 and 8 of this year (1913). Mr. Moffatt, after a long conference with the representatives of the M.I.A. Scouts, and a careful investigation of the conditions, cordially urged that steps be immediately taken to affiliate with the national organization, assuring the M.I.A. representatives that everything possible would be done to make this affiliation effective and agreeable."

Soon after, correspondence was taken up with Mr. James E. West, chief Scout executive, which finally resulted in affiliation. The letter to Mr. West on March 24, 1913 contained the following resolution dated March 15.

"Whereas, the officers of the Boy Scouts of America have invited the MIA scouts to affiliate with the national organization, be it resolved, That we apply for affiliation on the following conditions:

"1. That the Field man, appointed by the General Board of the YMMIA, now, Dr. John H. Taylor, or his successors in office, be granted a Special Scout commission by the National Council with jurisdiction over all MIA Scouts, and who shall report to the National Executive Secretary concerning said MIA scouts.

"2. That in cities where local councils are chartered, all MIA Scouts applying for promotion or rewards of merit shall be subject to said local council, with its specially appointed scout commissioner; and that in all other respects the MIA Scouts shall be under the immediate control and direction of the said special MIA Scout commissioner.



LOVE IS ... ALL THIS

RICHARD L. EVANS

Last week we closed with a quoted question: "What is love without truth?"¹ to which we added: What is anything without truth? Sincere love is something that sacrifices, not something that indulges itself. Sincere love is responsible. It would never knowingly hurt, but would heal. William Penn said: "We are too ready to retaliate, rather than forgive.... And yet we could hurt no Man that we believe loves us.... What we love we'll trust.... Love," he continued, "is the hardest Lesson in Christianity...."² "Love is a great thing, a good above all others," said Thomas à Kempis, "which alone maketh every burden light,.... Love is watchful, and whilst sleeping still keeps watch; though fatigued, it is not weary; though pressed, it is not forced.... Love is.... sincere.... gentle, strong, patient, faithful, prudent, long-suffering, manly,.... Love is circumspect, humble, and upright; not weak, nor fickle, nor intent on vain things; sober, chaste, steadfast, quiet, and guarded in all the senses."³ Love is doing, forgiving, serving, shielding, protecting, cherishing, respecting. It is not mere passing sentiment, but something solid that can be counted on. "If we lose [love] and kindness from our life," said Cicero, "we lose all that gives it charm."⁴ "This is the one remedy for all ills," observed Emerson. "We must [love] and at once the impossible becomes possible.... Let our affection flow out to our fellows; [and] it would operate in a day the greatest of all revolutions.... Love would put a new face on this weary.... world...."⁵ "Love and you shall be loved."⁶ This all adds up to a great scriptural injunction: "This is my commandment, That ye love one another, as I have loved you."⁷ "Thou shalt live together in love...."⁸ And to the question: "What is love without truth?" we might almost equally ask: What is truth without love? In short, love is not merely something we say—for love seeks truth, and requires honesty and honor, discipline and self-control. It is a very substance of soul that cannot be selfish. And merely saying we love is not enough.

¹Cain's Hundred.

²William Penn, *Some Fruits of Solitude, Religion*.

³Thomas à Kempis, *Imitation of Christ*, Chap. V.

⁴Cicero, *On Friendship*.

⁵Emerson, *Man the Reformer*.

⁶*Ibid.*, *Compensation*.

⁷John 15:12.

⁸D&C 42:45.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 9, 1962. Copyright 1962.

(signed) "L. R. Martineau
Hyrum M. Smith
Oscar A. Kirkham
B. F. Grant
B. S. Hinckley
John H. Taylor"

The answer dated May 3, 1913 read:

"My Dear Mr. Martineau—It gives me great pleasure to tell you that at the last meeting of our executive board held yesterday, the first since your letter of March 24 reached us, it was unanimously agreed to commission Dr. John H. Taylor, as recommended by the Young Men's Mutual Improvement Associations, and to have the affiliation of the MIA scouts with the Boy Scouts of America take place in accordance with the resolutions adopted at the meeting held March 15.

"Personally, it gives me great pleasure, as executive official of the Boy Scouts of America, to welcome through you all of those who will actively take up Scout work under this new plan.

"Sincerely yours,
James E. West,
Chief Scout Executive"

Following the positive action of the YMMIA athletic committee and the Executive Board of the Boy Scouts of America, the National Officers of the Boy Scouts of America issued a charter, covering the entire Church in the United States, authorizing the Church to use the scouting program for its boys. The charter was dated to expire May 21, 1914, which meant that the effective date was May 21, 1913. Uniforms, badges, and equipment were made available. Scouting had another great upsurge in the Church.

The scouting program was extended and enriched under the leadership of the YMMIA leaders, stake and ward, with the assistance of national Boy Scout leaders. As has been noted, Dr. John H. Taylor was commissioned to represent the Boy Scouts of America over the whole Church. At the same time, Oscar A. Kirkham, who was later to become such a world-renowned Scout leader, was designated Deputy Commissioner for all the Church. Under the leadership of these two men, with the help and support of others, scouting organization—lead-

ership training—advancement—a nd camping—went forward at a fine pace. These were pioneering days, and the spirit of the pioneers was much in evidence in promoting and supervising scouting in the Church by these fine pioneering leaders.

Later some of the elements of the operation, so soundly started by these men, were taken over by local councils as these were set up, but to this group of men under the driving leadership and enthusiasm of John Taylor and Oscar Kirkham

must go credit for the great foundation of scouting in the Church.

In the early days of scouting in the Church, excellent activity patterns developed. The *Deseret News* of May 17, 1913 recorded the details for a "Big Field Day" to be held at Wandamere Park June 7, 1913 at 3:00 p.m. The events listed in the program remind one of a present-day camporee operation:

Tent raising, honors to the flag—exhibition, recurrent bandage of the head, spiral reversed arm bandage,



A THOUGHTFUL, THANKFUL SEASON . . .

RICHARD L. EVANS

Our thoughts turn today to a thoughtful, thankful season—a season of "maturity, ripeness, richness [with an awareness] of what the [earth] has accomplished" not only in providing plenty, but in providing added evidence of the goodness of him who orders all things, and of the reasons we have to be humble. Indeed, it is doubtful that there can be gratitude, real gratitude, without humility. Life, the greatest of the gifts, is sustained through the seasons by the growing of the seed, the coming forth to flower, and the fruit that follows. For this we are grateful. And since no man can make a seed or control the seasons, humility would seem to be a becoming quality. What if even one harvest did not arrive on earth? What if the seasons did not follow in sequence? And so, thank God that he has brought us through another succession of seasons, with seed to plant, and with the harvest we have. "Gratitude," said Aesop, "is the sign of noble souls."² It is good to be grateful. But sometimes we are discouraged. Sometimes we are aware of adverse events. Sometimes we indulge in finding fault. But as "God would make us like himself, life is [an] exacting education, . . . [and beyond] gratitude for pleasant paths and fertile fields and surcease [from] anxiety, there ought to be [gratitude for the] gift of spiritual life which transforms . . . adversities into blessings, burdens into sources of strength, . . . partings into prophesies of [happy] reunions."³ How could there be doubt, arrogance, insensitivity, or cynicism, with the providence of God, the beauty of the earth, the awareness of our smallness, the greatness of our opportunities, with infinite truth to search for, with the great assurances that God has given again at this time of "maturity, ripeness, richness"—a season that says ". . . the fulness of the earth is yours. . . ." "No human counsel hath devised, nor hath any mortal hand worked out these great things," said Abraham Lincoln. "They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy . . . [for which we] should be solemnly, reverently [grateful] . . . for singular deliverances and blessings . . . [and] with humble penitence."⁴

¹Editorial, *The Independent*, October 6, 1898.

²Aesop.

³Editorial, *The Outlook*, November 28, 1903.

⁴Abraham Lincoln, Proclamation of Thanksgiving, October 3, 1863.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 18, 1962. Copyright 1962.

firemen's lift, carrying injured on Scout stretcher, exhibition of drill tactics, fire lighting, and water boiling contest.

To begin with, scouting in the Church was for boys 12 to 18 years of age.

In 1928 the Church announced and began to promote what was called the Vanguard program for young men 15-16-17 years of age. To give it official status with the Boy Scouts of America the group was registered as a troop of older boys. They were called the Vanguards, and special programs and organization procedures, geared to their age, were established. This program progressed well and better answered the needs of this age group.

In 1932 when the Boy Scouts of America announced the National Explorer program, the Church dropped the Vanguard title and adopted the Explorer title and its program advantages. However, many of the things they did as Explorers, they had already been doing as Vanguards. It can be seen from the Vanguard activity that the Church successfully pioneered in the field of program for older boys.

That the Church did well is attested by the comments of the then Chief Scout Executive, James E. West, in a letter from him to General YMIA Superintendent, George Albert Smith, under date of July 27, 1934.

"I have just reviewed the two publications, 'Scouting in the LDS Church' and 'The Log of the Vanguard Trail' and I am so much impressed with their quality that I want to send you this word of appreciation of what has been accomplished. This makes me realize anew how fortunate we are in having your leadership as a member of our Executive Board.

"The service which you and those associated with you have rendered in developing this training program for young men is outstanding. In fact, I hope we can make use of the pamphlet on the LDS Church as a symbol of what could be done by other denominations in helping their own leaders to make the Scout Program more effective in Scouting and in promoting the ideals and objectives of the Church itself.

"I have shared this material with members of my staff here, and they,

too, are enthusiastic over what you have accomplished."

This additional summary by Dr. James E. West is appropriate also:

"The Church of Jesus Christ of Latter-day Saints was the first officially to endorse the Boy Scout Program. This was in 1913. The Mormon Church has since developed a very intensive Scouting program. . . . There is a very close co-ordination between the Scout Troop activity and the Church program for youth.

"A special Senior program was developed for Scouts 15 years of age and older. These troops were known as Vanguard troops. The older Scouts carried out the program of the Aaronic Priesthood and other religious activity provided by the Church. Complete handbooks were prepared to guide this activity.

"When the Senior program of the Boy Scout movement was announced, the 'Mormon' Church immediately took steps to register its Vanguard troops as Explorer groups in the Senior Scouting program. In June

"If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish."—Herbert Hoover

1935, Dr. Fisher, representing the National Council, Boy Scouts of America, in a great Church ceremony at Salt Lake City, received 7,000 Vanguards into the Explorer membership of the Boy Scouts of America."

As scouting in the Church developed in the United States, it also spread to several of the missions of the Church in other countries. The Church, being world-wide in nature, wanted all boys in the Church to have every advantage. Efforts are continuously being made to strengthen this area of scouting.

The next major adjustment of scouting in the Church occurred in 1953. In January of 1953 the First Presidency announced that the Cub Scout program would immediately become an official part of the boy program of the Church. Assignment for its operation was made to the Primary Association. La Vern W. Parnley, its general president, quickly organized a committee to direct this part of the program. Details were worked out by the committee,

aided by the National Council, and were announced at the Primary General Conference in April of 1953 by Orpha S. Boyden, the chairman of the newly appointed Primary Cub Scout committee. The first official Cub Scout packs in the Church were organized and chartered in the Grant Stake in June of 1953. The growth of Cub scouting in the Church is recognized in the fact of 1,323 Cub packs with 33,835 Cub Scouts on December 31, 1961. (USA only.)

About the same time problems had arisen about the eleven-year-old Boy Scout. Boy scouting which had started for a boy on his twelfth birthday, now started at eleven. Because of the organization age structure in the Church, this had created a real problem. The First Presidency successfully solved the problem by announcing in January of 1953, that all eleven-year-old Boy Scouts in the Church troops would receive their scouting in the Primary Association. Since the Primary is a weekday, daytime operation, this meant that the eleven-year-old Boy Scouts would register with the troop of the ward, but have scouting in the Primary in the daytime, precluding night meetings and overnight camping.

This patrol of eleven-year-old Boy Scouts operating in the Primary became known as the Guide Patrol. The name was suggested by the Chief Scout Executive, Arthur A. Schuck, who had previously spent time with the church leaders discussing boy scouting for eleven-year-olds in the Church.

Under the direction of General Primary President Parnley, details were worked out and at the Primary conference in April, 1953, Edna M. Faux, who had been appointed chairman of the Primary Guide Patrol committee, presented the new program idea to ward and stake Primary leaders. This program was set up to be used where possible over the entire Church. It has been, according to statistical reports, an outstanding success. Church leaders in Canada have been especially successful in working it out with the scouting program of Canada. There are those who feel that the success is partially due to the fact that it is a daytime program. This phase of it made it easily an outdoor program, which scouting was intended to be from its beginning.

"DUTY TO GOD" AWARD

On January 8, 1954 the leaders of the Church announced an award for the boys and young men who had done their "... duty to God ..." and had been "... faithful in their religious duties ..." Several names for it had been suggested. The "Duty to God" award was suggested by Elder Mark E. Petersen and was the name finally chosen. A committee, with members of the Council of the Twelve, the Presiding Bishopric, and the leaders of the YMMIA composed the group who, for several months had the matter under consideration.

Notable about it are the requirements; the most important of which is satisfactory record and service in the Aaronic Priesthood work, four individual certificates being necessary to achieve it. Sunday School and YMMIA participation including scouting were also required. The length of time necessary to earn it is four years. In December of 1962, 12,839 young men had been recognized with the award.

More and more as time went on, the real purpose and value of scouting in the Church was recognized by those associated with it. Aside from the character building, citizenship training, and physical fitness aspects, the great underlying spiritual value has been emphasized. This has paralleled the basic purpose of the Church, and recognition of this over the years has made scouting a potent aid in achieving the high and holy purpose of the Church. It was this fundamental relationship of scouting to the Church which helped its leaders in the days of decision to bring scouting into the Church. For the same reason, it is retained as a vital force in this great purpose.

"MORMON" RELATIONSHIPS SERVICE

In the fall of 1950, Elder Ezra Taft Benson, member of the Council of the Twelve, as a member of the executive board of the National Council, Boy Scouts of America, made a proposal to them that they set up a national service to be called "Mormon" Relationships Service, similar to the Protestant, Jewish, and Catholic services. This was done in December 1950, and the announcement was made that such service was available to the Church and to local councils. The purpose

of it was to interpret and promote the program of the Boy Scouts of America to the Church and also to interpret the Church, its organization, policies, and standards to the Boy Scouts of America. D. L. Roberts was appointed as director of this service and has continued as such to the present time.

MANY MEN

From the first many men, and since 1953, many women have given effective and dedicated service to achieve the underlying purposes of scouting in the Church. Those who have served as Scout masters, Cub masters, Vanguard leaders, Explorer advisers, and their assistants, have been on the front line in the program. Also, den mothers have been a great strength in it.

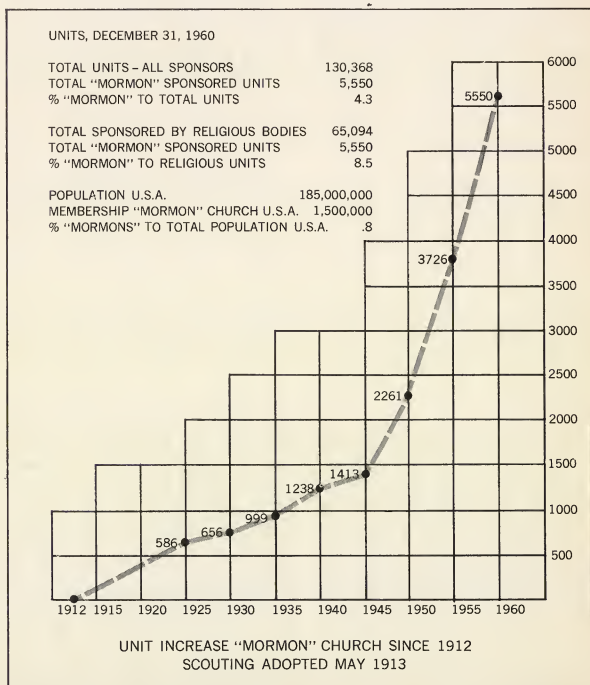
It is worthy of note that two of the general leaders of the Church have served as members of the executive board of the National Council, Boy

Scouts of America, where they have given excellent, recognized service: President George Albert Smith and Elder Ezra Taft Benson. Other General Church Authorities who have served in national capacities are Elder Delbert L. Stapley, Elder George Q. Morris, and President Oscar A. Kirkham.

Many outstanding Mormon men have served as members of regional committees and local council officers. Their outstanding leadership has added strength to scouting in many places.

As an evidence of some of this outstanding service the Boy Scouts of America have awarded the Silver Beaver award, for distinguished service to boys in local councils, to many stalwart Mormon men.

Also they have awarded the Silver Antelope to a large number of Mormon men for distinguished service to boys on a regional basis. They are: President David O. McKay,



Elders Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, George Q. Morris, President Oscar A. Kirkham, E. Allen Bateman, W. W. Clyde, Walter A. Conrad, Elbert R. Curtis, John D. Giles, George R. Hill, A. Walter Stevenson, Ernest A. Strong, Ezra M. Hawkes, James W. Whitehead, Dr. J. W. West, and E. M. Jergenson.

The highest national recognition on a national basis is the Silver Buffalo. This singular honor for distinguished service to boys nationally has been awarded to Presidents Heber J. Grant, George Albert Smith, and David O. McKay, also to Elders Ezra Taft Benson and Delbert L. Stapley.

SUCCESS AND PROBLEMS

Over the years there have been recorded occasions of hundreds of Courts of Honor. There are quite a number of instances where Scouts or Explorers from Mormon units have received honor medals—certificates for heroism—certificate of merit from the National Court of Honor. Many things have happened to attest to the quality of scouting in "Mormon" units as well as quantity, which meas-

ured by others is a shining light.

High among the items stirring criticism about Mormon scouting is the frequency of leadership changes. Many times when a unit has been going very well, the leadership is suddenly changed and overnight a quality program drops to zero. As the records have been analyzed for the past years, tardiness in rechartering has revealed weakness in operation. The record, however, for the fifty years is over-all one of grand accomplishment.

THE RECORD

As can be seen from the chart, the five year periods of growth indicate that constantly the scouting program has been extended to more boys through Mormon sponsored units. About 1951 and to the time in 1953 when the Primary assumed part of the task with Cub scouting and the Guide Patrol, there has been an upsurge in the extension process.

Numerically the Church is small. Power-wise it is most effective. In the United States where accurate data is available, the Church moved from a position of eighth in total units sponsored in 1960 to the seventh position. In 1961 with an increase

of 540 units and 12,335 boys, the Church moved up from seventh to sixth place among sponsors in the country. This indicated great vitality in the use of the program by the Church. With about .8% of the population of the country, there were in the Church 4.6% of the total scouting units in the USA. At the end of 1961 when the latest totals were available there were 6,090 scouting units with 119,335 boys, and 39,348 leaders.

The relationships between the Church, and especially the Boy Scouts of America and the Boy Scout Association of Canada, have been through the years a happy one. In the years to come, with the great growth of the Church and its determination to give to its boys the best available opportunities, scouting will be part of the answer to this desire. Among all of the things that are "... of good report or praiseworthy ..." scouting ranks high. The second fifty years of its use will be something indeed to behold while it helps to bring boys close to the Church and helps to build them into the kind of Saints the Lord would want, and about whom he would rejoice.

Abraham Lincoln

(Continued from page 80)

for a lead pencil, finally finding one with the end chewed off. (Mr. Lincoln was always chewing pencils.) He took another glance at Mr. Everett and began writing. About that time we stopped at a wood yard, and Mr. Seward noticed some pieces of wood lying by the track and requested me to hand one of them to the President. I got one about eighteen inches long and twelve inches wide.

"He wrote for a few moments and then let the board fall at his side and the paper to the floor. It was done in a manner that seemed to say that it was too much for him to attempt to write a speech that would be presentable in the presence of the distinguished orator of the day, Mr. Edward Everett. Finally, he stooped down and picked up the paper and put it in his pocket. About ten o'clock that evening I was sent to Mr. Lincoln's room, and found him engaged in copying his speech on foolscap.

"In the morning about ten o'clock the vast audience was assembled on the slope of Gettysburg. A stand had been erected of rough boards draped with flags, and on the platform were many distinguished guests. Mr. Everett, who was [at several times] governor of Massachusetts, United States senator, ambassador to England, and president of Harvard College, was the orator of the day. Mr. Everett spoke for two hours or more. All that admiring critics have ever said of the brilliancy and the elegance of his effort is in the main true. His denunciation of the South was painful to Mr. Lincoln, as any observer might have seen from the expression of his face. At the close of Mr. Everett's address he was greeted with rounds of applause from 20,000 people.

"Then the tall ungainly figure of Mr. Lincoln appeared upon the platform. He was [more than] six feet in height, his clothes hung loosely upon his person, and his walk was something of a shuffle. He seemed

greatly frightened at first; his voice was very low. A titter through the audience evinced the fact that there were those who ridiculed his being President of the United States.

"But as he continued speaking his awkwardness, in a measure, disappeared; he drew himself up and raised his voice so that it might be heard by that vast audience. Soon profound quiet prevailed. Not a murmur could be heard except the voice of the speaker. At the close of Lincoln's address there was no applause, merely a dead silence, that seemed like a benediction.

"Mr. Everett came forward to greet Mr. Lincoln. Mr. Lincoln complimented Mr. Everett on the great oration he had that day delivered. Mr. Everett said in substance: 'Mr. Lincoln, you are the person who should be complimented. You said more in five minutes than I have said in two hours. Your speech will live when mine is forgotten.'

Young Woman's Journal, February 1917, vol. 28, page 92.

Because of Thy Faith

(Continued from page 101)

a knowledge of God as a result of a personal appearance of the Savior to them. The Prophet Joseph Smith made a declaration regarding the gaining of a testimony not only through the Holy Ghost but of obtaining a further witness through the personal appearance of the Lord Jesus Christ. In discussing these divine blessings, Joseph Smith stated:

"The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of John. . . .

"Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him, from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; And this is the state and place of the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn."⁸

Enos, of former times, testifies of an experience that came into his life as he sought to gain a testimony. He said:

⁸Discourses of the Prophet Joseph Smith, pp. 13-14.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

"And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

"And there came a voice unto me, saying: Enos, thy sins are forgiven

thee, and thou shalt be blessed.

"And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.

"And I said: Lord, how is it done?

"And he said unto me: Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole."⁹

Enos had been taught by his father concerning eternal life, and he recognized his teachings as being of great worth, and they ultimately moved



"... TO CREATE HAPPINESS ..."

RICHARD L. EVANS

We talked last week of gratitude, of thankfulness, for seed, for flower and fruit, for the succession of the seasons, and for all that God has given—even for burdens, for problems, as "sources of strength, and partings which are prophecies of [happy] reunions." Today, we would cite from a source of more than sixty years ago: "There is an evident effort in nature to be happy," it says. "Everything blossoms to express beauty, as well as lead to fruitage. Even the inorganic fashions itself into crystals, that absorb and flash back the sunlight. . . . If one examines nature with the microscope . . . or considers the heavens at night, he finds three things: truth as inherent, beauty beyond that which can be spoken, and goodness everywhere. . . . [The Creator] speaks through all things, with an eternal desire to create happiness. Man has no right to be an exception—the only pessimist in the universe. . . . The deep distress of the world comes in when we lose our anchorage of faith in [God]."¹ We would go back to two of the sentences just cited: "There is an evident effort in nature to be happy." [The Creator] "speaks through all things, with an eternal desire to create happiness." And from another source we cite: ". . . men are, that they might have joy."² Much has been said of the right to search for happiness, the right to pursue happiness. We would go further than this to say that man not only has the right to pursue happiness but also an obligation to find it. To be happy is indeed a duty. To this end man was made. And happiness cannot come by running contrary to law, contrary to conscience, contrary to the keeping of the commandments. What else would a Loving Father plan for his children—for those whom he made in his own image—except their happiness, and peace, and progress and everlasting life? And what he asks of us is learning, and living in a way to be more like him by the keeping of his commandments. "There is an evident effort in nature to be happy"—and it should be so in men. [The Creator] "speaks through all things, with an eternal desire to create happiness."² And it comes by living the gospel God has given.

J.

¹Editorial, *The Outlook*, November 1903.

²Editorial, *The Independent*, November 1901.

³2 Nephi 2:25.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 25, 1962. Copyright 1962.

him to supplicate God in the manner described in the Book of Mormon. Consider the deep meaning of his words, "My soul hungered." It is easy for us to know physical hunger. But what does it mean to be spiritually hungry? Can it be that our souls are not always properly nourished? Is it possible that many of us stunt our souls and retard our spiritual growth? The soul of Enos was so hungry, and he so much desired the satisfaction he felt could come from the Lord, that he prayed all day and into the night for God's blessing. In answer to his pleadings, the word of the Lord came to him, giving him assurance that he was clean, without spot or blemish, for all his sins were forgiven. And then he wanted to know how this could be. The Lord answered him that it was, "Because of thy faith. . . ." Enos had not merely gone to the Lord with the idea of asking a question, but he had gone with a question and with a sincere faith in God that it would be answered.

The brother of Jared, another of the Book of Mormon prophets, similarly sought a favor from the Lord when he and his people were preparing to cross the ocean and journey to America. He asked the Lord to touch certain stones he had prepared in order that there might be light in their ships while they crossed the sea. He, no doubt, had prepared himself, as had Enos, to the point where he realized that a personal manifestation from the Lord to him was possible for, as he presented these stones, he said:

"Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.

"And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

"And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?

"And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

"And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

"And he answered: Nay, Lord, show thyself unto me.

"And the Lord said unto him: Believeest thou the words which I shall speak?

"And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

"And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are

—

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day."—Abraham Lincoln

—

redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . ."¹⁰

The brother of Jared had great faith and confidence in the Lord, yet he was surprised when he learned that the appearance of the Lord is like unto that of mortal man. However, faith became knowledge, and the Lord told him that because of this knowledge he was redeemed from the fall and was brought back into the presence of God. Moroni wrote regarding this experience: "Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him."¹¹

In this dispensation the Savior has appeared unto a few men on earth,

and his voice has been heard from the heavens as in former times. For instance, Joseph Smith beheld both the Father of us all and the Savior of the world as these glorified beings appeared unto him in the Sacred Grove in the spring of 1820. Oliver Cowdery and Joseph Smith beheld the Savior in the Kirtland Temple in 1836. Sidney Rigdon and Joseph Smith declared that they saw Jesus ". . . even on the right hand of God;" and that they heard "the voice bearing record that he is the Only Begotten of the Father— . . ." They proclaimed that "he lives! For we saw him. . . ."¹² While this kind of experience has been enjoyed by only a few persons, there have been thousands who have come to a sure knowledge of God by the witness of the Holy Ghost. This is the testimony to be sought after by members of The Church of Jesus Christ of Latter-day Saints.

Peter's experience shows clearly that an individual's testimony by the Holy Ghost comes from our Father in heaven and not from observation of earthly things. Therefore, we must have faith in God if we hope to gain a knowledge of him by the witness of the Holy Ghost. After one has obtained a knowledge of God's existence through this means and realizes that God does hear and answer prayers, then he should strive to increase his knowledge and testimony. A certain hymn reads: "Prayer is the soul's sincere desire." True it is, but how many have experienced the "sincere desire" of the soul? Many of us pray, but do we gain satisfaction from our prayers?

Not only prayer but faith, study, and work are necessary to increase our knowledge of the things of God. If one pursues that course with an eye single to the glory of God, his knowledge will increase, and he will be blessed with a stronger testimony and with an ever increasing knowledge of spiritual things. To gain a testimony of the gospel through the Holy Ghost and to progress in a knowledge of the things of God requires much time, energy, thought, prayer, and study, but that knowledge is of great consequence and value. No earthly attainments can mean as much in life here and hereafter as the sure knowledge that God lives, that Jesus is the Christ, and that the gospel of Jesus Christ

¹⁰Enos 1:3-8.

¹¹Ether 3:15-14.

¹²Ibid., 3:20.

¹³D&C 76:22-23.

is the eternal plan of salvation for man on earth.

It matters not what the world or men of the world think of Jesus, whether they regard him as "John the Baptist, Elias, Jeremias, or others, or one of the prophets" as did the men of whom the apostles spoke in the Meridian of Time. The important fact is for each one of us to know within our own hearts that

Jesus is the Christ, the Son of the Living God, as was proclaimed by Peter, and this can only come through revelation from heaven.

Joseph Smith stated that the scripture, "... no man can say that Jesus is the Lord, but by the Holy Ghost,"¹³ should read that "... no man can know that Jesus is the Lord, but by the Holy Ghost." It is the

¹³ 1 Cor. 12:3.

privilege of every baptized and confirmed member of The Church of Jesus Christ of Latter-day Saints to know that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and that he will come in these last days to this earth as has been proclaimed by God's prophets in all ages and dispensations of time. This knowledge may and will come, "Because of thy faith..."

Music in the Sacrament Meeting

(Continued from page 99)

bringing this music to it. Every ward should strive to have a choir, but the music which it sings should be selected with great care and should *always* be sacred in character. All of the words must be in harmony with Latter-day Saint doctrine and principles and at the same time of high order. Inelegant verse and unworthy music have no uplifting influence on either singer or listener.

The general Church music committee has published a list of approved anthems for ward choirs. If a ward choir leader goes beyond these to select music for his choir, he should be guided by a conformity to appropriateness and the principles of the gospel.

President Heber J. Grant once said, "To my mind the musician who pays little or no attention to the words of the song destroys half the value of his or her singing. The more beautiful the music by which false doctrine is sung, the more dangerous it becomes. I appeal to all Latter-day Saints and especially to our choirs, never to sing the words of a song, no matter how beautiful and inspiring the music may be, where the teachings are not in accord with the truths of the gospel."

An organ with a beautiful tone, if played properly, can add much to the church service. The prelude, for example, can establish the right mood for the service and also quiet the worshipers as they enter the chapel and take their seats. The organist should ever be alert in searching out music which will best accomplish these two purposes.

The postlude has occasioned some controversy among organists and

presiding officers as to its propriety. As the postlude starts, the entire congregation rises to leave the chapel, and considerable noise is sometimes generated. However, the postlude can serve a real purpose in helping the members to retain the spirit of worship as they leave the chapel.

Organ solos, if all conditions of appropriateness are understandingly worked out, can be an effective part of the Sacrament meeting service.

UNIQUE FEBRUARY BY FRANCES YOST

*February, you are short.
You're a little leap-year freak.
Yet with you great men consort.
Lovers lend you their support.
To you, groundhogs must report.
Of all the months you're most
unique.*

*February though you're short
Still you are the annual sheik.*

They should have a religious connotation or character, should be somewhat subdued, and should be played with skill and taste. Secular music of any kind has no place in a Sacrament meeting.

Sometimes a piano has to be used in the Church because no other instrument is available. It also happens that some accompanists for special numbers and even for the choir cannot play the organ and, therefore, have to play the piano. The facts are that the piano hasn't the religious tradition as has the organ and is, therefore, thought of as a secular instrument. The organ

and the church have, through the centuries, been associated.

When special numbers, other than those performed by the choir, are brought into the Sacrament meeting, such as solos (both vocal and instrumental), duets, trios, quartets, choruses, and instrumental ensembles, every caution should be exercised to have them sung and played in accordance with that which is appropriate to the occasion. More difficulty arises in keeping the music proper from these sources than any other.

Probably the most flagrant digression in choosing proper music is found in the Sacrament meeting devoted to a missionary farewell. The missionary often has a relative or friend or companion who sings or plays but who is not prepared to or does not sing or play music which is fitting in a Sunday service. Being given the privilege of helping to make up his farewell program, the missionary urgently desires that his friend or relative has a part on it. The height of inappropriateness has often been the result in these situations.

Finally, we must conclude that the sacred hymn which was designated by the Lord to be used by the Saints epitomizes the character of music to be sung in the church. Its worthy counterpart, the sacred anthem, is the appropriate music to be sung by the choir. All other music used on the Sabbath day in church services should be of the same character as the hymn and the anthem. Proper music properly performed will always be a fitting companion to the Lord's word.

*"... valiant in the
cause of Youth"*

(Continued from page 95)

a more devoted MIA family than the Bentleys. While Brother Bentley served as general superintendent of the Mutual, his mother, now 79 years of age, was speech-drama leader in the El Paso Stake. His wife Kathleen has served in MIA practically all of her married life, as a ward YWMA president, on stake boards, and at present as a stake Laurel leader. Their son Joseph has recently been released as Young Men's superintendent of the Minneapolis Stake to become a high councilman in charge of MIA. Another son, Robert F., has been Explorer leader in the Provo Oak Hills Third Ward, but has recently moved to New York. Their youngest daughter Frances is Laurel leader in the Provo Oak Hills Fourth Ward.

Elder Bentley's administration will be remembered mainly for the following refinements and changes which have been made in the MIA program.

1. MIA work in the mission fields has been expanded and emphasis has been placed upon the organizing of home and neighborhood Mutuals where there are no branches of the Church. Special handbooks for the missions have been printed, a monthly publication, *MIA in the Missions*, is being distributed, and a new film strip by the same title has been produced.

2. The "Vanguard" program was augmented, appropriate manuals written and printed, and recognitions and achievements worked out for use in areas in the world where the Boy Scout program could not be used.

3. The "Ensign" program was begun to replace the Jr. M Man program. Later when the Church reduced the age for missionaries from twenty to nineteen, the M Man was lowered to eighteen and the Ensign and Explorer programs were combined. Sixteen and seventeen-year-olds are now called "Ensign-Explorers."

4. The Ensign program was extended into the overseas stakes and missions.

5. A development committee, which is concerned with publicity and public relations, was added to the general boards.

6. A teaching committee was es-

tablished on the general board level, and directors of teaching appointed in each of the stakes. This committee has prepared manuals and fostered improved teaching techniques throughout the Church.

7. A new Young Marrieds program was developed. In this program young married people who are generally not able to attend regular Mutuals meet together in homes on some night other than a Mutual night to study outlined lessons and to engage in cultural, social, recreational, and spiritual activities, which program has aided greatly in holding our young people close to the Church and in fellowshiping new members.

8. The circulation of The Improvement Era continued to climb. The last audit made by the Audit Bureau of Circulations placed the circulation figure at 194,000.

9. A special section of The Improvement Era was established for the young people of the Church. This section known as The Era of Youth has been edited by President Marion D. Hanks and Elaine Cannon and is helping to fill a universally recognized need in providing suitable reading material for our teenagers. It has appeared in the Era regularly as a twelve and later a sixteen page supplement since its beginning in June 1960.

10. The financial structure of the MIA was strengthened.

11. Special MIA trophies were developed and made available for awarding winners of athletics and other church events. With their MIA emblems and LDS flavor, they have more significance than commercial trophies.

12. Two great Church-wide fire-sides have been held, reaching from the Tabernacle in Salt Lake City into chapels by wire throughout the Church.

But the success of the program cannot be measured in terms of numbers or changes or organization, but how it works in the life of individuals and what it does to promote the cause for which it was established. How well is the MIA program working? The following will give some indication:

From Renton, Washington, comes a letter which says in part, "I'm writing to express my gratitude . . . for the wonderful all-Church softball tournament. . . . Two years ago our

church coach was quite lukewarm towards the Church. Our second baseman had many problems. The coach is now superintendent of the YWMA. The second baseman is a teachers quorum adviser. Both have never been happier, and when they were activated, their wives came right along with them. Our third baseman was born in the Church, he never held any priesthood until this year. They recently ordained him a priest. Our right fielder started playing basketball with us last fall, and before the season was over, he asked for missionaries. His whole family embraced the Church, and he is working for a chance to go to the temple. All of these men were reached through the athletic program. The rest of us would probably still be active without the program, but I am sure that we enjoy the Church much more because of the athletics."

From Lomita, California: "When our Church M Men Basketball Tournament opens next week, Lomita Ward, Division 17 Southern California Champions, will floor an entire first string which has been converted to The Church of Jesus Christ of Latter-day Saints through interest in the M Men basketball program. To supplement this, two of the teams' second string claim that this program has also sparked their interest to become members of the Church."

This leaves only five members of the Lomita Ward team who were originally members of the Church before an M Man basketball program was organized in this area. All five have stated that their testimonies have greatly increased since taking an active part in this program.

From Rome, Georgia: "I am indeed appreciative to The Church of Jesus Christ of Latter-day Saints for sponsoring scouting.

"The nineteenth of this month I will have been a Mormon for nine months. It started with two missionaries coming to my office requesting information on beginning a Scout troop. I asked them what they believed in, and they made an appointment with me to explain this Church.

"Within nine months a lot of things have happened: My sister and I were baptized on the same day; a week later my mother was baptized. My brother had gotten

out of the Navy in December, and he has since been baptized. My older brother and his wife were baptized, their infant blessed. This is my entire immediate family. Now you can understand why I say, "Thank you, God, for scouting, and thank you, dear God, for my Church."

From Ogden, Utah: "This morning I received a phone call and the most heart-warming news I have heard in a long time.

"Remember last winter a trophy was presented to Mike Sivulich of the Ogden Twelfth Ward M Men basketball team as the outstanding player in the tournament? Yesterday he was baptized a member of the Church. All of this as a direct result of participating in the athletic program of the MIA!

"I believe one of the things which affected him the most was the brotherhood that was shown to him, a nonmember, in the all-Church tournament. He was nearly overcome with emotion when his name was announced as the outstanding player. . . ."

And finally, from Layton, Utah: "Dear Brother Bentley: On behalf of each of the MIA workers in the Layton Stake, may I express appreciation to you for the inspiration you gave at our stake conference Sunday evening. The impression that you made on the youth of our stake will benefit them greatly in meeting the problems which they will face in the future years. I personally sympathize with those young people who were not in attendance, for they missed what could have been a highlight in their life. Many of the 700 in attendance commented on your feeling of warmth and deep concern for the youth of the Church. The Church is fortunate to have the quality of leaders such as you with your interest in our boys and girls. We, as stake leaders, oftentimes fail to mention our appreciation to you for the outstanding programs which you provide. . . ."

This sincere expression, penned by a YMMIA stake superintendent, is typical of the thanks and appreciation, the warmth and love felt by the MIA leaders and the young-in-heart throughout the Church of Brother Joseph T. Bentley, all of whom join in wishing him well and pray for God's richest blessings to attend him.

President David O. McKay Honored

(Continued from page 85)

cant for several reasons: One—that it was prompted, I feel, by the inspiration of the all-encompassing and pervading humanitarianism of this beloved man whom we honor this evening, for it fosters and encourages the intuition of enlightened thought and action by free men in the environment and climate of our perfect democracy; and second—that the one so selected traces his own lineage through the long generations to David of the Bible and is thereby of the people of the Book.

Therefore, for these few words that I am privileged to speak to President McKay, I pick two texts from the Bible which I believe have full measure of meaning and understanding as one thinks of David O. McKay. The one text is from Job which you will recall reads:

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." (Job 17:9.)

Gentlemen, think of David O. McKay as I read this again. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." And second, from the Prophet Micah: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) Do you know of anyone who has listened to or lived this exhortation with greater faith or purpose?

This is indeed an epochal and exciting occasion, gentlemen, for in our assemblage here and in our action as we have gathered to pay honor and respect to this great leader, we are doing that which gives voice and action to the rights of free men under our American way of life, that represents the most perfect democracy that God has permitted man to create.

We pay honor to David O. McKay—not that his theology is akin to ours, but really rather that it is not, for I think that we know him best as the ideal of what we look for in the great American. It is throughout the world that this has given inspiration to that which is America.

In his very being and every deed we see in him the genius for freedom under law, the conviction that democracy is the highest expression of a dignified social order. We see every day his talent for harmonizing diversities and the inspired leadership which brings and secures enrichment from varied cultural sources as he has brought them together from every people, every land, every generation.

And yet really, we have gathered not so much to pay honor to David O. McKay, for he has had honors heaped upon him greater than we can offer. We have gathered that we might have opportunity to give full expression to the respect, to the affection, to indeed the love and gratitude that we have for him. We are here loudly and clearly to say that we as citizens of this community are the beneficiaries of the good that lies in this man's heart. We are the beneficiaries of his mind that sees more clearly not that which divides men, but rather that which unites them.

I hope you will agree with me that the small gift which is but the symbol of our sincerity fits so well and simply in paying our tribute. Our gift to President McKay is an organ to be installed in the chapel which has been built in Merthyr-Tydfil, Wales, to honor his mother, Jennette Evans McKay. In so doing, President McKay, we give our understanding and our support to the importance not only to your ancestry which has contributed so largely to your own accomplishments, but as well to the leadership that you give us all in guiding us in sympathy to other times, to other places, to other customs, to understand that they are part and parcel of what goes to make our life here today an inspired opportunity.

In presenting this gift we hereby give our understanding to the warmth and to the purity of your character, inspired as it has been from every sense of virtue and of truth and of right, knowing that it must come from each generation and each area, and knowing that it must be passed on with ever-increasing influence and effectiveness.

It is our hope that the sounds of this organ will always inspire those who will hear it to follow in the footsteps of Jennette Evans McKay and her son, to bring their

influence for good to the peoples of the world, to spread constantly the understanding of the need of faith and the love of God in righteous peace and happiness for all time.

May the Lord let his countenance shine upon thee and be gracious unto thee.

May the Lord lift up his countenance upon thee and give thee peace.

May he always give his blessings to you and to your people.

RESPONSE BY PRESIDENT MCKAY

Mr. O'Keefe, President, and members of the Salt Lake Chamber of Commerce, prominent men in other business and professional organizations, my dear friends:

As you presented, held this beautiful plaque in tribute to Mother, there came to my mind these words, spoken by the prince in "The Princess":

"She of whom you speak,
My mother, seems as pure as some
serene
Creation minted in the golden moods
Of Sovereign artists; not a thought,
a touch,
But pure as lines of green that streak
the white
Of the first snowdrop's inner leaves."

(Tennyson)

There is another sweet lady I am glad to pay tribute to tonight, that good woman who honors this dignified body of men by her presence, Emma Ray Riggs McKay. Since January 2, 1901, she has been my inspiration, my lifelong sweetheart, an angel of God come upon earth. What I am as I stand before you, I owe much to her inspiration, her companionship and guidance, admonition, and her wonderful power of endurance.

Life's journey when viewed from the year 1873 to 1962 seems long and hazardous. Once achieved, when observed in retrospect, it seems indeed but a brief span of human existence. Sir Walter Scott truly wrote:

"Years rush by us like the wind,

We see not whence the eddy comes
Nor witherward it is tending,
And we seem, ourselves, to witness
their flight

Without a sense that we are changed.
Yet Time is beguiling man of his
strength

As the winds rob the trees of their
foliage."

(From "Woodstock")

As one recalls the cherished associations, the thrills and ecstasy of youth followed by the hopes, aspirations, failures, partial successes of early manhood leading into responsibilities of advancing maturity, one becomes aware that during his journey, whether in social relationships, educational efforts, mission experiences, business relationships, public responsibilities—through all activities, the source of the supreme joy in life, second only to the happiness of home and loved ones, is the companionship of friends and confidential associates!

From dashing youth to unsteady old age, the consciousness of being and having a friend fills one's soul with sweet content.

True friendship springs from the heart!

There is magic in the memory of friends of our youth; but there is love and gratitude for ripened friends who surround us at life's setting sun!

Polonius gave good advice to his son when he said:

"The friends thou hast, and their
adoption tried
Grapple them to thy soul with hoops
of steel."

(*Hamlet*, Act I, Scene 3)

So tonight my heart is filled with appreciation for this overwhelming tribute, which I wish to share, as I say, with my beloved companion at my side. What you have done here tonight merits more than can be expressed in the mere phrase, "Thank you." Appreciation can find expression not only in words, but in feelings.

"God is more interested in inner grace than in outer space."

Appreciation of that portion of divine grace manifest here tonight

in human nature as expressed by you in graciousness, kindness, good will, can find expression, not in "thanks," but only in gratitude.

I sincerely wish I were more worthy of the honor you have thus bestowed upon me; and in wishing to be worthy of your esteem, I find myself fully in accord with Portia's feelings when Bassanio chose the leaden casket that contained her picture and won her fortune and love. The princess of Morocco and Arragon had been rejected, but Bassanio stood victorious in possession not only of the dowry, but also with the love of Portia, as she said:

"You see me, Lord Bassanio, where
I stand,

Such as I am; though for myself
alone

I would not be ambitious in my
wish,

To wish myself much better; yet,
for you

I would be trebled twenty times
myself;

A thousand times more fair, ten
thousand times

More rich:

That only to stand high in your
account,

I might in virtues, beauties, livings,
friends,

Exceed account."

(*Merchant of Venice*,
Act III, Scene 1.)

So she said with all the love in her heart which she gave to Lord Bassanio.

So, as I receive this tribute from you, my friends, I say, with sincerity in my heart: For you, I would be "trebled twenty times myself," would be many times more capable to serve you in efforts to make our fair city and state superior to any in the world, not only in scenic attractions, but in civic pride, in courtesy, in spirituality, and friendship!

God bless you, fellow citizens, my brothers. May we continue to keep the spirit of love and friendship as wholesome and sweet in our own associations and business affairs and social affairs, in service one to another, that Salt Lake City and Utah might in every way be an example to the whole world. With gratitude and love in Sister McKay's and my heart, I say, God bless you.

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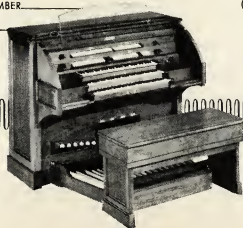
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... back to MIA activity

(Continued from page 93)

other athletics. As a high school junior he broke his arm above the elbow. When it was taken out of the cast, the arm was partially paralyzed. The doctors said the nerve had been injured and that Carlos would always have a stiff arm.

He was determined to play baseball the next spring, so all winter long he carried a sponge ball to squeeze and strengthen his hand and fingers. That spring he played center field. In high school he played baseball and football; in college he was on the varsity football and swimming team.

One of the missionaries now serving in the Central States said of Elder Smith: "He is a great leader with desires to see things grow, and he wants to succeed in all he does...."

A recent convert, E. D. Moore, who had spent a lifetime of activity in another church, and then heard and understood the restored gospel says: "This mission will sorely miss the Smiths. They have added stature and scope to the missionary work that will greatly aid the new presence as well as the Church at large."

Personality, Society, and Culture

(Continued from page 70)

James E. Talmage had to find the necessary peace afforded by a room in the Salt Lake Temple to produce his great book, *Jesus the Christ*. There are many types of activity. Perhaps the realization of God's kingdom for some in these times depends more on our ability to work out such problems of personality and culture in our own family circle and beyond than we care to realize.

Maybe one of the secrets of building the family, the state, and the kingdom, is to remember the old adage that one man's meat is another man's poison; that mental or musical or other sauce for the goose is not necessarily sauce for the gander; that man and woman, individuals are all different, while being similar. The children in their cradles, the boys and girls in the class, all have individual differences.

For his assistants in the MIA, Elder Smith chose Elder Marvin J. Ashton and Carl W. Buchner, both were serving as assistants with Elder Bentley. Superintendent Smith also requested that the general board as constituted continue to serve with him.

"My greatest joy outside of my family," Superintendent Smith says, "is to have the love and confidence of the youth. I am proud to be their friend and for them to confide in me. No greater compliment could be given to men than the one I have just received from the First Presidency to preside over the young men of the Church in their social and religious activities—the MIA.

"I have lived a simple life. I have not done spectacular things, performed great deeds, or made a lot of money. I have gone quietly about my 'Father's business' the best way I know how."

In becoming general superintendent, Elder Smith also becomes general manager of The Improvement Era.

We welcome Superintendent Smith to his new assignment. To be a leader of youth is challenging and oftentimes difficult, but nevertheless, a rewarding task. As someone has said, "Tomorrow will only reflect what we teach our youth today."

Your Question

(Continued from page 79)

mortal course. No other person ever suffered as intensely as did the Son of God, which suffering, as he said, "... caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

We must come to the conclusion, after a careful consideration of this question, that the conscience of any normal person would trouble that person all the days of mortal life, if guilty of such an act. As far as suffering any penalty is concerned that would be a matter deferred to the final judgment.



HONEY

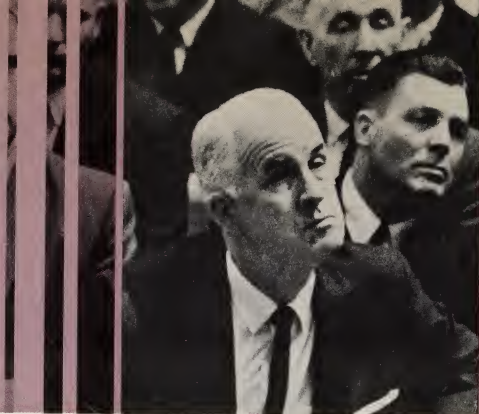


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While the battle for the souls of men is in its active stage, it will be well to withdraw the captains of the Lord's hosts from the intense hand to hand struggle and let them stand apart and survey the scene. If they can see clearly the objectives they struggle for now, compared to the final goal, they will then enter the fray with new heart and better teamwork to achieve.

The captains of the Lord's hosts in this struggle are the quorum presidents. What, then, do they see, as they stand apart, surveying and measuring?

They see:

1. That the objectives of the three standing committees cover all of the activity needed by the quorum to keep it running full steam ahead.
2. That the use of these committees is the best way to operate the quorum if its members are to have any creative part in the program.
3. That the president presides over the personal welfare committee and with it is responsible for the well being, comfort, and economic happiness of the quorum members.
4. That a counselor presides over the church service committee which gives life and sparkle into the quorum and is the chief means by which men are glad to belong.
5. That a counselor presides over the committee on fact finding which is constantly measuring and evaluating the efforts of the other two committees.
6. That it's easier to do it alone as a presidency, just as it's easier to arrive at decisions alone, but that no one benefits from this type of decision.



What then are the best tactics to win the fight?
Before committing themselves once more to the battle,
they will consider:

1. The quorum program of committees and activities is *one place* in the Church where a man poor in spirit, bad in habit, or untouched by hope, can be invited to function without previous reformation. He can go to work as a committeeman on a project immediately.
He is usually not considered for other positions because of his attitude, habits, or conduct.
2. A man must be asked or invited to service before he can perform. This principle is basic in the Church.
He may not respond *when* he is asked but he cannot respond *until* he is asked.
His refusal to accept makes more urgent the necessity of asking him again and again. (There are many ways to do this—vary the approach.)
3. The member should be allowed to decide whether or not he will work or accept assignments. If the president assumes a man will not accept, and does therefore not ask him, he deprives him of his right of decision.
The number of times of refusal makes no difference. The man may have repented since the last asking.
He must be asked again and again and the onus of refusal must be on the man himself. If the president judges him, the president may prevent his working.
4. If the members of the presidency spend their time planning projects geared only to the active, and

use only the active, they will have no time to work with the inactive.

A quorum's purpose is to promote the activity and fraternity of its members. If a portion are inactive, then the program should be geared to them.

5. If the presidency has only a little time each week it should spend it on the *inactive*.
The active are already busy in the ward or stake.
6. The use of the telephone is almost a certain way to defeat your efforts.
Make face to face visits when making assignments.
7. To get fraternal results men must work (and play) together.
A task or subcommittee should be composed of at least two—a committee of one is not a committee.

THE PRESIDING BISHOPRIC'S PAGE



BY PRESIDENT HENRY D. MOYLE

In old age we do not forget our boyhood. Indeed, we may forget what happened last year, but the memories of youth linger on. Sometimes I believe they stand out in our vision of the past plainer and plainer as we get older and older.

Does not this fact immediately impress upon you the importance of serious thought here and now as to what is our purpose in life? What are our ambitions? How can we realize in our lives the best there is in us?

We all have plenty of ability to keep us busy in its development. True, we do not all have the same gifts. It is equally true we do all have the capacity within us to reach out and fully develop every attribute which is ours. How wonderful to look back on life and reflect with extreme satisfaction upon a consistent course of conduct throughout our entire life. No one fully realizes the tremendous worth of such a life until they get older. Any life consistently led produces great results and accomplishments. When we are consistently good and our purposes righteous, we become more perfect in the sight of man and God. A consistent man is a successful man. A successful man is admired and respected by all who know him. His influence is likely to reach beyond the limits of his acquaintances. So, if I were you, I would be consistent.

When I was a young boy my father entrusted the family cow to my care, both at our home in the city as well as at our home in the mountains in the summer. My first trip from the city to the mountains with the cow was made on horseback. I had a wonderful Indian pony, jet black in color and round as a barrel. She had a beautiful thick long mane and tail. She was my pride and joy. For the most part I rode her bareback and took great delight in currying her regularly. I even fed her carrots to improve the shine of her hair and even kept her shod, whereas most of the ponies were ridden without shoes. Somehow or other as a boy I sensed that whatever I did to perfect the pony seemed to pay dividends, the pony did most for me.

Well, I could go on telling you of my experiences with this pony, but it is the leading of the cow from Salt Lake City to Brighton in Big Cottonwood Canyon that I started to tell you about. You know it can be hard work leading a cow by a rope attached to her halter with the other end wrapped around the horn of the saddle. It took most of the day to get the cow from Salt Lake City to the mouth of the canyon.

Around noon I stopped at a farm located on Highland Drive below Sugar House, now built upon with



**"IF I
WERE
YOU"**



**ADVICE
TO
YOUNG
MEN**

houses. I milked the cow to make traveling easier for her and fed the pony and the cow. The fresh warm milk tasted good with the sandwiches Mother had put in my saddlebag.

Toward evening as we neared the Spillet farm, the cow balked. I lost hold of the rope, and the cow took off up the hill in the thick scrub oak brush. I left my pony on the canyon road. I climbed into the brush to hunt the cow, but I could not find her, and it was getting darker all the time. When I felt I had done all I could to help myself, I knelt down to pray. I knew then that the Lord heard and answered our prayers when we did our part. I felt good when I stood up. I was not afraid any more. I walked a short distance up the hill and came upon an old irrigation ditch that was used to bring water from the canyon stream onto some high land west and north owned by the Green family. A short distance up the ditch I saw my cow hidden by the lower high bank of the ditch. After thanking the Lord for answering my prayer, I drove the cow ahead of me in the ditch until we came out into the clear. I tied the cow to a bush, and soon went down the canyon

road until I was once again seated comfortably on my pony, thanks to the Lord.

If I were you I would pray and develop the gift within me of talking to the Lord and depending upon him to help me when his help is necessary. You will find throughout life he will always be there to help you. Without his help, we do not accomplish much. With his help there is nothing we cannot accomplish if we will. Will power and work will bring us wherever we want to go.

Now if we add to our consistency and prayerfulness, honesty and truthfulness and honor for our mother and father and love for our brothers and sisters, and keep ourselves morally clean and begin early in life to do our duty to God, to the Church, to the family, and to our country, lending obedience to the laws of God and the laws of the land, our recollection of our past life, as we grow older, will be a source of ever increasing satisfaction and happiness.

If I were you, I would decide now to live such a life and ultimately enjoy such a recollection and set such a goal.

QUALITY WARD TEACHING

One of the objectives of stake and ward leaders in ward teaching should be constantly to improve the quality of the program. The following definition of quality is one if followed that will make for a better program. The author is unknown:

"Quality is never an accident. It is always the result of high intention, sincere effort, intelligent direction, and skilful execution. It represents the wise choice of many alternatives and the cumulative experience of many masters of craftsmanship. Quality also marks the search for an ideal after necessity has been satisfied and mere usefulness achieved."

Let us analyze the various phases of this practical definition of quality as it pertains to ward teaching:

- (1) "Quality is never an accident." It is not the result of a secret formula. It is not something that magically transforms a faltering program into a good one. It is the recognition that success is composed of four small letters that spell W O R K and that it is available in unlimited quantities.

- (2) "It is always the result of high intention." This phase of quality emphasizes need of forethought. It represents careful planning. It encompasses the determination to achieve successfully what one sets out to do.

- (3) "Sincere effort." This phase of quality is a combination of continuous mental and physical effort to reach a higher standard of teaching. When sincere effort is exerted the job is never half done. "Sincere

effort" is devoid of pretense, showmanship, oratory, and pressure tactics. In the spirit of sincerity the heart, the voice, and the countenance grow earnest.

- (4) "Intelligent direction and skilful execution." This is quality in leadership. It emphasizes the need for efficient organization. Through organization, direction is given. Without organization there is no plan, and if there is no plan, there is no program, and if there is no program, there is no promotion.

- (5) "The wise choice of many alternatives." This is good counsel for ward teachers to follow. It means to proceed with caution. It eliminates snap judgment. It is determining how many choices there are and weighing each possibility before making a decision.

- (6) "The cumulative experience of many masters." This type of quality rules out speculative decisions and policies in favor of practical experience. It favors direct personal knowledge based on observation and practice with results that are proved. With this method of operation a decision is not the product of one mind but the thinking and wisdom of many minds.

- (7) "Marks the search for an ideal after necessity has been satisfied and mere usefulness achieved." This is the phase of quality that never becomes self-satisfied. It constantly looks for new and better methods of doing things. After reaching one objective a campaign is promptly launched to reach a higher goal. It is the image of progress, and it symbolizes perfection.

Heart Warming

TODAY'S FAMILY. FLORENCE B. PINNOCK, EDITOR

Just the word *family* brings a warm glow to the heart. There must be more than one person to make a family, but it really doesn't take a dozen. I know of a wonderful family composed of a husband and a wife and an adopted child.

Home is a place where someone cares—completely. The “caring” is the heart-warming part. Some houses are filled with people and yet aren't homes, and the people are not real families; they lack that “all out caring.” This “caring” comes spontaneously, but deed by deed it is nourished until the heart is so big it can tenderly hold one child or a dozen. To do for, to love, to give completely of one's self to others builds a real home. All this doing and loving should not come just from the mother. Father, mother, married children, teenagers, and babies must all do their part of “caring” if this group is to be a real family forever and ever.

It's good to learn to enjoy and appreciate one another. To see the good, the clever, the humorous part in each member of the family is heart-warming. A wife once said, “One of the nicest things about a husband is that he is a contemporary,” and I think that one of the most rewarding things about children is that they aren't. There is a newness, a limberness, an awareness in children that is so stimulating. Families are precious and are worth all the “caring” that one can give.

I guess it was the thinking about February, Valentine's Day, and the birthdays of great, good men that brought about the warm glow that traveled to thoughts of home and caring. Anyway February is a heart warming month; perhaps some heart-warming food should be in order.

The call “soup's on” has a warm ring about it. Try some of these heart-warming soups this month. Soup's friendly; it stimulates good feeling and warms the way for good things to follow.

Deluxe Corn Soup

- 3 slices bacon
- $\frac{3}{4}$ cup chopped onion
- 1 can cream of mushroom soup
- 1 cup cream-style corn
- 3 cups milk
- salt to season

Fry the bacon until crisp, break into one inch pieces. Cook the onions until soft but not brown in the bacon drippings. Add the remaining ingredients. Garnish the soup with the bacon bits. Good served piping hot after a game or skating.



Onion Cream Soup

- 4 tablespoons butter
- 5 medium sized onions, thinly sliced
- 2 tablespoons flour
- $1\frac{1}{2}$ quarts of whole milk
- $\frac{1}{4}$ teaspoon pepper
- $\frac{1}{2}$ teaspoon sugar
- dash of celery salt
- salt to taste

Melt the butter and sauté the onions in it until they are amber colored. Blend in the flour and add the milk stirring until thickened. Simmer for 15 minutes. Add seasonings. Serve hot sprinkled with finely chopped parsley.

Condensed soups save time. It takes only four minutes from the moment you choose a can from the pantry shelf till you raise the first spoonful of hot soup to your lips—just heat and eat. Statistics will tell us that last year more than 1,621,800,000 servings of condensed soup were consumed in the United States. A few reasons for the popularity of canned soup is that it tastes good, it's good for you, and it's fast to fix.

Beanburger Soup

- 1 cup navy beans
- 3 quarts water
- 1 #2 can tomatoes
- $1\frac{1}{2}$ cups diced celery
- 2 diced carrots
- $\frac{1}{2}$ cup rice
- $\frac{1}{2}$ cup diced onion
- 1 beef bouillon cube
- $\frac{1}{4}$ teaspoon pepper
- salt to taste
- $\frac{1}{2}$ pound ground beef

Wash the beans and add the water and boil for 3 minutes, remove from the heat and let beans soak in the water for 1 hour. Then simmer the beans for half an hour. Add the tomatoes, celery, carrots, uncooked rice, onion, salt and pepper, bouillon cube, bring to boil. Brown the ground beef and add to the soup and simmer covered for about one hour or until the beans are tender. Serve piping hot with chunks of homemade bread.



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Turkey-Talk Soup

- 1 can of condensed cream of celery soup
- 1 can of condensed turkey noodle soup
- 1½ cans water

Blend the soups together and gradually add the water. Heat, but do not boil. Garnish with shredded carrot and serve with crisp toast.

Hearty Pea Soup

- 2 thinly sliced frankfurters
- 1 tablespoon bacon fat
- 1 can green pea soup
- 1 can bean with bacon soup
- 2 soup cans milk
- 1 soup can water
- salt to season

Blend the soups, add the milk and the water stirring constantly until smooth. Heat. Brown the frankfurter slices in the fat and float the slices on top of the soup when serving.

A tasty meat loaf is just the thing to serve on a cold night. Try this one for a different flavor.

Pot Luck Meat Loaf

- 2 pounds ground beef
 - ½ pound bologna, ground
 - 1½ cups cracker crumbs
 - 1 tablespoon grated onion
 - 2 eggs, slightly beaten
 - 1 cup chili sauce
 - 1 teaspoon salt
 - ¾ teaspoon pepper
 - 3 thin slices American cheese
- paprika

Combine the ground beef, bologna, cracker crumbs, onion, eggs, chili sauce, salt, and pepper. Blend well. Pack in a loaf pan. Place slices of cheese on meat loaf. Sprinkle with paprika. Bake in a 300 degree F. oven for 1½ hours.

Beef Casserole (serves 6 generously)

- 1½ pounds ground beef
- 1½ cups rice
- 2 small onions, chopped
- 3 tablespoons fat
- 1½ teaspoons salt
- ¾ teaspoon pepper
- 1½ teaspoons paprika
- 1 small bottle stuffed olives sliced
- 3 cups tomato juice

- 2¼ cups boiling water
- ¾ cup grated cheese

Cook the ground beef, rice, and chopped onion in the fat until lightly browned. Stir. Pour off drippings. Season, add the sliced olives, tomato juice, and boiling water. Put in large casserole and cover lightly and bake in a 300 degree F. oven for one hour. Uncover, sprinkle with cheese, and continue baking about 10 minutes.

FOR JONATHAN

BY ELEANOR ALLETTA CHAFFEE

*I know that in your pocket, in your fist
There is a small, sharp stone, and
what it's for
I also know. The brown bird that
you missed
Quickly forgets the savagery you
wore.
But what of the stone? Give it to
me: forget
The others and their boastful, brittle
pride.
There is a landscape where the sun
may set.
And never rise again, for those who
ride
Whirlwinds of violence to the arid
place
Where tenderness is forgotten, and
each one
Wears like a mask a stern, unhappy
face
Give up the stone lest it become a
part
Of that hard core of hate that kills
the heart.*

The National Livestock and Meat Board brings us a tasty pork and dressing dish.

Pork Chops with Dressing Balls

- 6 rib pork chops, cut 1 inch thick
- 2 tablespoons lard or drippings
- 1½ teaspoons salt
- ¾ teaspoon pepper

Brown the chops in the lard or drippings. Season and place in baking dish. Arrange dressing balls around chops. Cover tightly and bake in a 350 degree F. oven for 30 minutes. Remove cover and continue baking 15 minutes. 6 servings.

Dressing Balls

- 1 cup chopped celery
- 1 tablespoon minced onion
- 1 tablespoon minced parsley
- 1 tablespoon butter or margarine
- 2½ cups bread crumbs
- ½ teaspoon marjoram
- ½ teaspoon celery seed
- 1 teaspoon salt
- ½ teaspoon pepper
- water or stock

Cook celery, onion, and parsley in butter until lightly browned. Add bread crumbs, marjoram, celery seed, salt, pepper, and enough water or stock to moisten. Shape into 1½ inch balls.

Sweet and Sour Green Beans

- 1 can Blue Lake string beans
- 4 slices of bacon cooked and crumbled
- 3 tablespoons sweet pickle juice

Heat the string beans in their own liquid until hot. Pour off liquid, add the pickle juice, and heat. Serve topped with the crumbled bacon. Delicious with the pork chops and dressing balls.

It is amazing the hundreds of different ways a pound of ground beef can be served. In most recipes this amount will stretch to serve from 4 to 5 people and leave everyone happy. The following dish served with a big green salad and ginger bread topped with whipped cream sweetened with honey for dessert will be welcomed by the whole family.

Beef Country Style

- ¾ cup onions chopped
- 2 tablespoons salad oil
- 1 pound of ground beef
- 1 cup chili sauce
- 1 #2½ can tomatoes
- 2 tablespoons chopped parsley
- dash of pepper
- salt to taste
- ½ teaspoon basil
- 1-12 ounce can whole kernel corn
- clove of garlic, crushed if desired

Sauté the onions and the beef in the salad oil until brown, add the chili sauce, parsley, tomatoes, corn, and seasonings. Simmer for 30 minutes. Serve shortcake style with hot split biscuits. A raw vegetable tray is a nice addition to this dish.



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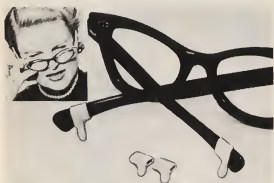
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DINING OUT CAN BE FAMILY FUN

BY L. J. GOODYEAR

Recently at one of our neighborhood "morning get-togethers," I happened to mention to the other women present that my husband and I made it practice to dine out with our two youngsters quite often . . . and that we all *enjoyed* doing so.

Well, this was as if I had dropped a bomb amidst them. They all turned to me with wondering looks that could very well be interpreted to mean, "You should have your head examined." The general response to my statement was most enlightening . . . and maddening.

One of the women spoke up, "You mean to tell us that you consider dining out with your youngsters fun? And that you do it often? And that you *enjoy* it? Fred and I took the children out to dinner once or twice . . . and believe me . . . that was enough to last us both a lifetime! It was no picnic . . . they were absolute monsters. I was so embarrassed!"

I maintain that if parents tried to take a child's point of view on the subject . . . dining out with children *could*, and *would* be a source of pleasure for the entire family.

One of the main reasons my husband and I *do* take our children out to dinner occasionally (other than having fun with the children) is to provide them with the opportunity of learning and developing social grace and poise while mingling with strangers. I must say that since we have been taking them out, their table manners at home have improved noticeably.

If children are not given this chance to mingle with people in public dining places, taught how to order foods, how to conduct themselves, the day will come when their own personal social life will suffer. Where else are they going to learn these important factors of living with people? Mere explanation at home, or by reading about it in etiquette books is certainly not the real answer . . . or the best. Experience is still the best teacher!

I'm not trying to say that the first few times we took our children out to eat that we did not have some trying experiences. Like the time our Tim decided that the olives on the next table looked more appetizing than those on our table, and promptly helped himself to some. Or the time his brother got temperamental when I ordered a dish he disliked. It was these scenes that prompted me to give the matter some serious thought.

Since then, I have found that with proper forethought and consideration, dining out with the youngsters can become a form of enjoyable relaxation, an occasion we look forward to with pleasure, and a wonderful means of developing a deeper sense of "family togetherness."

In many homes the woman is denied an occasional dinner out because of the lack of a baby sitter or by a sitter that charges a great deal. By taking the children along on such outings, a mother can still have the enjoyment of the evening, plus a reprieve from meal planning and

preparation . . . and the dishes.

She can . . . that is . . . if she and her family take the proper attitude towards the entire matter of dining out.

It is best to time the visit to a dining place either before or after the rush hour. Standing in a line, waiting to be seated can be a terrible headache for all concerned. If you get impatient to be seated . . . think what this is to the youngsters.

Give thought to the type of restaurant you select. One that is on the plushy, more formal side should be saved for twosome dining. Select one that is a simple, attractive, well-lighted, family type restaurant. Here the child's possible misdemeanors will be more readily overlooked and understood by management and patrons.

As one restaurant owner explained, "We look forward to having families come in here. We try to consider the needs of the little ones. I make it a practice to hire, whenever possible, help that have youngsters of their own as they have a greater understanding of family dining. They are also friendlier with the children, able to put them at ease."

Many restaurants of this type supply special chairs or seat-lifts for the comfort of the young, as well as high chairs for the very wee ones. Some places further cater to the youngsters by featuring colorful and tasty "Young Fry" menus, and serve food in children's portions. It has now become a practice in many family eating places to provide the youngsters with crayons and coloring material to keep them occupied while the meal is ordered, prepared, and served. (I find it a good idea to carry such supplies in the glove compartment of the car for use on occasions where this service is not given.)

When ordering the meal, order the youngsters' meal first. They are apt to eat more slowly and will usually finish along with you at dessert. Help your child select his meal by giving two or three suggestions from the menu. To read the entire menu tends to confuse them . . . but, above all, let the child make *his own choice*. With a little practice our child will soon master the ability for making his own decisions in a mature manner. Whenever possible, introduce them to new dishes. (This suggestion is for the older children.) In this way young people create an in-

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terest in food. My children have sometimes ordered a dish while dining out that they profess a dislike for at home, consequently learning to enjoy it from thereon.

During the course of the meal, refrain from engaging in entirely adult conversation. Draw the children into the table talk, thereby giving them a feeling of being an important part of the occasion. I've observed parents spend an entire meal completely involved in their own talk, oblivious to their children except to scold them for something. Light family conversation will actually put the children at ease.

If one takes the time to give children simple instructions at home regarding table manners, it will not be necessary to chide them in public about proper usage of silver, handling of glassware, posture, or other points of common table etiquette. Too much parental scolding and reminders in the restaurant generally gives the child a feeling of inferiority, to say nothing of the embarrassment. If the child does speak too loudly,

or commit a faux pas, a gentle reminder will usually suffice.

Before, during, and after the meal make it a strict rule that the child, or children, remain seated at the table. Do not allow them to run about under any circumstances. Not only is this a point of common courtesy, but an important safety factor as well. A collision with a waiter or waitress carrying a tray of hot liquids, or heavy dishes, could cause a most serious mishap . . . dangerous to your child, or to another person.

A child dining out for the first time, or in a strange restaurant, will naturally bombard you with many questions. Take the time to explain patiently the many strange and new things to him.

It is not necessary to go into the finer points of table manners, as these are things a child should be learning in the home in any case. I do find it most gratifying to observe my youngsters remembering to say "please" and "thank you" as things are passed or given to them. Here, too, the adults are the models for

the young to follow. Keep in mind that the success of your children's behavior while dining out depends a great deal on how *you* handle *yourself*.

Almost every child considers dining out as a wonder-filled ADVENTURE! Dining out with your children *can* and *will be* an enjoyable adventure for the *entire* family, instead of the hair-raising, nerve-wracking disappointment some people claim it is . . . if you will keep these few points in mind. Use patience, set a good example, select the proper restaurant, and use an understanding judgment. Refrain from dining out with youngsters when they are overly excited or tired. Be patient with them when they do make a few mistakes. Be a good model, show them the proper manners . . . by using them *yourself*. Let it be a source of *family* fun.

By all means . . . take your children out to dine with you!

Remember . . . a child can only learn *if* given the opportunity to do so!

The Same Mistake Twice

(Continued from page 87)

job going to last?"

"Oh," said Jeff, "just for five weeks. Then Bob Engles comes home from college for the summer, and he'll take over."

"I see, and are you still planning on buying the bicycle?"

"Yes. I figure that if I save all my pay, I'll have sixty dollars when the job ends—just enough."

Father rocked back in his chair and looked at him. "It seems," he said slowly, "you're planning on being pretty free with six dollars of some one else's money."

"What do you mean?" asked Jeff. "Ten percent of sixty dollars is six dollars. You know that much belongs to the Lord."

"I thought of that," said Jeff. "I thought I'd go ahead and buy the bicycle, and then next summer I could earn some money somewhere and pay tithing on all of it. Maybe

I could earn money by using the bicycle—" He stopped and looked at Father, who was rocking slowly and listening without expression.

"Jeff, it doesn't work that way. What if you didn't get around to making that six dollars next summer? That would be six dollars stolen from the Lord. Would you steal money from Mr. Engles when he was gone?"

"Of course not!" said Jeff.

"Well, I guess that answers that."

Jeff stood there a moment, and tears came into his eyes. "These cuts hurt," he said softly, rubbing his hand. "I think I'll go put some salve on them." He turned and went into the kitchen.

He was crying to himself as he put the salve on the little cuts. Father was right, of course; he just hadn't thought of it in that way. But still—why should he have to pay so much of his money when he didn't get a chance to earn much? And when he had just enough to buy that wonderful bike?

Father came into the kitchen and stood watching him for a moment.

"I understand you were out to the church farm today building fence."

"Yes."

"How many hours were you out there?"

"About six hours," said Jeff.

"Do you feel bad about doing that?"

"No," said Jeff, "it was almost fun."

"But you do feel bad about the tithing?"

"Well, I just wanted the bicycle so bad."

Father picked up mother's kitchen pencil and slowly carved a new point on it with his knife.

"The second time you left the gate open you said you wouldn't make that mistake again."

"I haven't."

"You haven't left the gate open lately, but what was it that caused you to make that mistake?"

"Thinking about the bicycle, I guess."

"Well, it looks like you are doing it again."

"What do you mean?" asked Jeff.

"You're still thinking about the bicycle so much you can't think about anything else. Look, how did you get the twelve dollars?"

"By working."

"And what did you do today?"

"I worked," said Jeff.

"Yet you feel good about working one time and bad about working another?"

Without waiting for an answer his father put the sharpened pencil in its place and went back into the living room.

Jeff felt something go through him.

He took the green bills out of their envelope and looked at them again. They were the same, but they looked different.

Before they had been pieces of paper telling him he could buy something. Now they were telling him he had worked—yet he still had the opportunity to turn some of that time spent in filling feed sacks into service to the Lord.

It was one of those rare moments when he felt as if he had discovered something of great importance.

He put the money back into the envelope and put it into his pocket. Thinking of money as a payment for time spent made it easy to give the Lord what was his. Thinking of money as things he could buy for himself made it hard. It was funny, since it was the same money.

He shook his head in wonder. It was the difference between a warm feeling in his heart or a cold grudge. It was as simple as that!

Smiling, he went in to his father.

"Papa?"

"Yes, Jeff?"

"You were saying the other day that someone was going to have to go over the fences on the place and replace all the rotted posts. I'll do it for ten dollars."

"That is a pretty big job. It would probably take you most of two or three Saturdays. Think you can do it?"

"I think so."

"Good! It's a deal!"

Father stood up, and they shook hands.

Jeff looked at the clock.

"I think," he said, "I have just enough time to fill out the order for that bicycle before bedtime."

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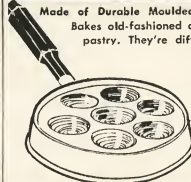
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Church Moves On

(Continued from page 72)

Italian correspondence and literature.

9 Raleigh (North Carolina) Stake was organized from parts of the Central Atlantic States Mission with Elder William T. Bartholomew sustained as president and Elders Francis M. Henderson and Kenneth L. Duke as his counselors. This stake consists of three wards and eight branches. This is the 363rd stake functioning now in the Church. It was organized under the direction of Elder Howard W. Hunter of the Council of the Twelve and Elder Franklin D. Richards, Assistant to the Twelve. Elder Jedediah M. Grant, later a member of the First Presidency, first introduced the gospel message to North Carolina in 1838.

Scottsdale (Arizona) Stake was organized from parts of East Phoenix Stake with Elder Junius E. Driggs, who had been president of East Phoenix Stake, sustained as its president. His counselors in the Scottsdale Stake are Elders Eugene Romney, Jr., and Maurice R. Tanner. This is the 364th stake in the Church. It was organized under the direction of Elder LeGrand Richards of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Glenn A. Jones succeeds President Junius E. Driggs of East Phoenix Stake with Elders E. Keith Stott and F. Milo Gardner as counselors. Both President Jones and Elder Stott served as counselors to President Driggs.

This was the last week end of 1962 in which stake conferences were scheduled. During the year the Church was increased in strength by the organization of nineteen new stakes. According to the Church Directory for 1962, published at midyear, listing 352 stakes, more stakes had names beginning with the letter S than any other letter of the alphabet. There were 57 S stakes—that letter receiving a boost because so many stakes have Saint, San, or Santa as part of their names. Other stakes begin with the word South. Using a directional word as part of a stake name began in 1879, according to President Joseph Fielding Smith in *Essentials in Church His-*

tory, with Eastern Arizona Stake. In 1887 that stake was divided into two stakes, the original name being dropped, the new stakes being St. Johns and Snowflake, with Snowflake getting some additional wards from Little Colorado Stake. The stakes with directional names began anew with North and South Sanpete in December 1900. At the end of 1962 there were stakes beginning with every letter of the alphabet except two, Q and X. It will probably be a long time before a stake is organized with a name beginning with the letter X, but every stake should be a quality stake, rather than merely a quantity stake.

Mrs. Belle S. Spafford, general president of the Relief Society, and two ward Relief Society presidents were the speakers on the "Faith in Action" radio program of the National Broadcasting Company. The network program also featured the Singing Mothers.

10 A special community-planned testimonial banquet of more than 450 executives, honoring President David O. McKay, was given this evening at Hotel Utah.

16 The 480-voice Combined Relief Society Singing Mothers Chorus from southern and eastern Idaho were featured on the "Faith in Action" radio program of the National Broadcasting Company. The program was recorded during the Relief Society general conference last October.

23 Four foreign language singing groups sang appropriate music for the season on the "Faith in Action" radio program of the National Broadcasting Company. They were the Dutch LDS Choir, the Swiss Chorus Edelweiss, the Scandia Male Chorus, and the choir of the German-speaking LDS Organization.

President David O. McKay has recorded Christmas messages which will be broadcast at times by WRUL, the short-wave radio station at Boston. One brief message was to members of the Church throughout the world, the other was to American men and women in the armed forces in Europe.

This was the 157th anniversary of the Prophet Joseph Smith. Appropriate services were held at the Church Administration Building last Friday,

and the Prophet's contributions and life were extolled today at many church services.

26 The First Presidency announced the appointment of Elder Mark E. Petersen of the Council of the Twelve as president of the West European Mission, succeeding President Nathan E. Tanner who is also a member of the Council of the Twelve. Elder Tanner has been presiding there for two years. The West European Mission includes eleven mission units. President Petersen has been a member of the Council of the Twelve since April 1944. Previous to that he served as a counselor in the Sugar House Stake presidency, counselor in the Liberty Stake presidency, and on the high council of Highland and Liberty stakes. He filled a mission in Canada, beginning in 1920. With him to this latest assignment will go his wife Emma Marr McDonald Petersen. The couple have two grown daughters.

27 The First Presidency announced the appointment of Elder Patrick D. Dalton, Jr., as president of the Tongan Mission, succeeding President M. Vernon Coombs. President Dalton is a former missionary in Tonga, having served there 1953-55. At the time of this appointment he was serving as LDS servicemen's co-ordinator for the Korean Mission. He was employed by the United Nations, working on the conversion of Korean Uplands to agronomic uses. He is a former president of seventy in Oahu (Hawaii) Stake. With him to this field of labor will go his wife Lela and their two daughters. The Tongan Mission was originally opened in 1891 as part of the Samoan Mission.

Mormonism is an authoritative religion, yet at the same time the most thoroughly democratic Church on earth—a combination that is well worthy of serious thought. It emphasizes the universal bonds of human brotherhood. It seeks by training the individual conscience and will to establish a closely knit, world-wide fraternity. It glorifies humanity. . . . It is a spiritual force emanating from God himself.

—President David O. McKay

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February 1963

Ungdommans aera

L'età della giovinezza

Nuoruuden kausi

Your world is international

Now the influences
in your life go beyond
the classroom or the
walls of your family
home. Communication,
transportation, the rapid
growth of the Church
have opened the gates.
What does it mean
to you?

*These two
teens are
Brent Pack,
Corona Del
Mar, Cali-
fornia and
Susan Bleyl,
Citrus Heights,
California.*



Your "World" is International

by Elaine Cannon

Your "world" is international. That's really the big difference between your environment today and that of other generations of teens before you. So broad are the boundaries of your "world"

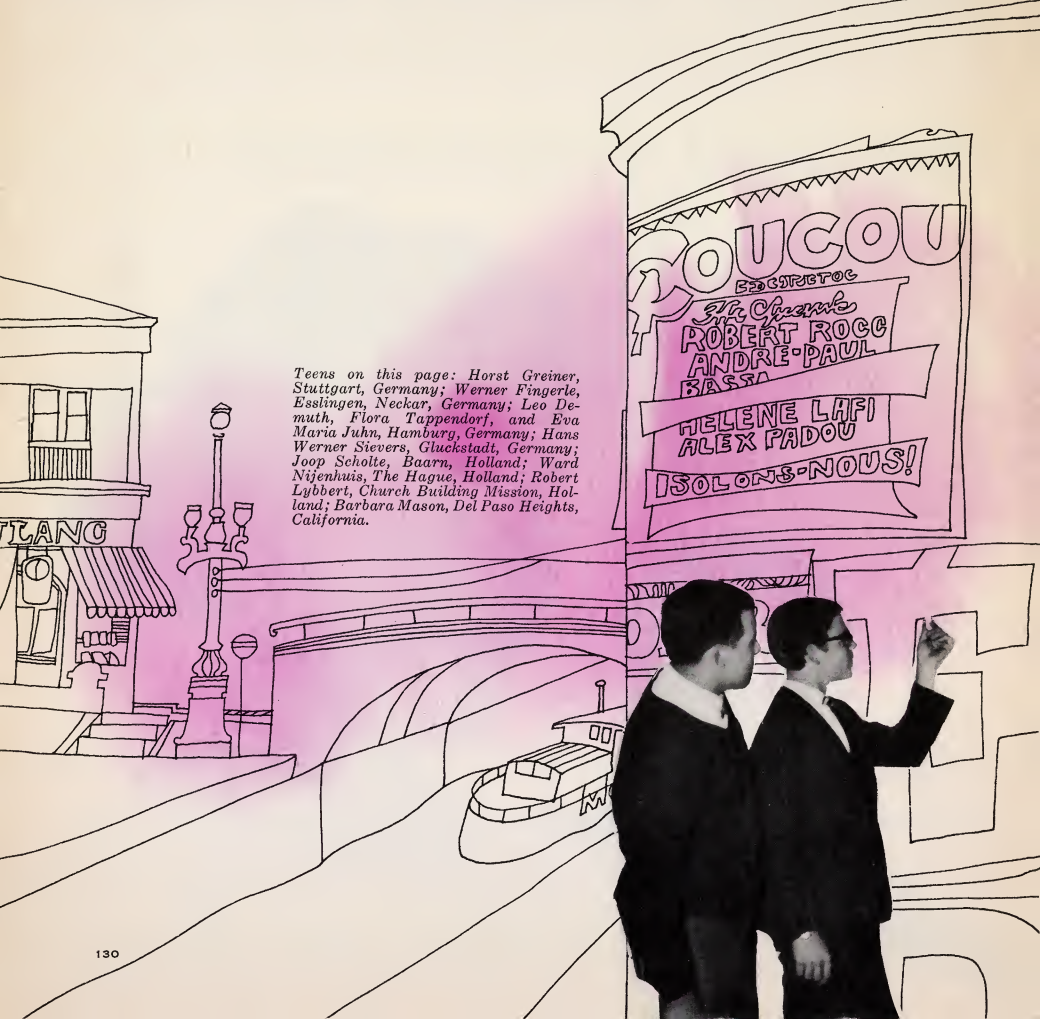
that geographical names are *real*. You've seen them for yourself on a trip, on a dimensional movie screen, in a full color magazine report, on slides taken by a missionary, on post cards sent by a pen-pal, on pictures brought by an exchange student.

You've visited and been visited, mingled and mixed with friends from afar. You've learned that there are good and wonderful people everywhere. Tolerance comes more easily to you. Peace seems a possibility. ("What are those older people fighting about, any-

way?" you ask yourself.)

You find yourself comparing, evaluating . . . then counting your blessings. It's interesting to note what others are like, how you are similar and how you are different. It's good to know what they have and what they haven't. It makes you glad you are you, reaping these benefits of the broader world—glad you are living where you are living but knowing what you know; being a copycat about some things but holding firm on others.

With your growing understand-



Teens on this page: Horst Greiner, Stuttgart, Germany; Werner Fingerle, Esslingen, Neckar, Germany; Leo Demuth, Flora Tappendorf, and Eva Maria Juhn, Hamburg, Germany; Hans Werner Sievers, Glueckstadt, Germany; Joop Scholte, Baarn, Holland; Ward Lybbert, Church Building Mission, Holland; Barbara Mason, Del Paso Heights, California.

ing of others all over the world, brotherly love becomes the practice not merely a precept.

Music and dancing flow back and forth . . . folk dances are done to a USA beat EVERYWHERE. Fashion reflects native dress and is mix-matched EVERYWHERE . . . western jeans with wooden shoes, dirndl skirts with shetland sweaters, Scotch plaids and US Keds, English tweeds and jaeger jackets. You favor "foreign" food and are quick to pick up another's colorful phrase to use as your own. You take a keener

interest in world-wide news because what happens "over there" affects your "world."

The gospel is the link that gives LDS teens the edge on others when it comes to living in an international environment. The Church is the tie that binds wherever you meet another LDS. Go to MIA or SAM or OOV or GFA—the words are different, but they mean the same wherever you are. There you'll hear the same lessons, stage the same production, sing the same hymns, strive for the same goals.

What Does It Mean?

Life is a bigger adventure today. More is expected of your generation.

Be ready! Be ready to serve, to travel, to proselyte, to be a proper example of YOUR people.

Learn a language other than your own.

Be alert to the good in other cultures.

Be proud of your own heritage.



Utah Teens in Germany

by Jay, Mary Anne and Larry Jensen

Going with our parents, Marcus and Jean Jensen, and our brothers and sisters on a building mission to Germany has been a new experience in our family life. Before Dad and Mother accepted the call, we sat around, talked it over, and agreed to go. We kids talked about what fun it would be to go to Europe. We didn't know it then but two and one-half years is a long time.

A building mission is certainly something about which not very much is commonly known. Before my family came on one, I knew relatively little about such

a mission. The past thirteen months has changed that.

The Church Building Committee exists to supervise the further physical establishment of the Church on the earth, while the missions of the Church exist to increase the spiritual establishment of the gospel.

After the jet landed in Frankfurt our new and different life began. Germany was fun and exciting. We would walk the streets of Frankfurt all day just looking. We had a good introduction to German food because for the first few months we were plenty hungry. The first German sentence that we learned was "*Ich habe Hunger*"—"I am hungry."

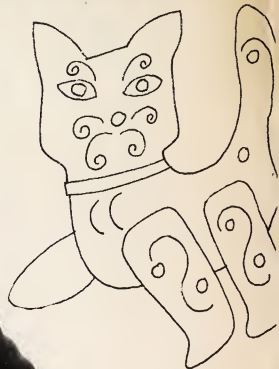
The traffic was wild. Dad got hit by a truck, and we found ourselves staying in a fifth floor apartment until his rib healed enough that he could be assigned somewhere. During that time we

learned a lot about what we would be doing from then on for the next couple of months—eating, walking, carrying groceries, sleeping, reading, writing, and looking.

For the first time in our lives we actually lived with our family. We didn't go separate ways and come home only to eat and sleep. We started to talk to each other and find out about ourselves. Many times these conversations ended in quarrels, but we started to draw together as a real fam-



Jay, Mary Anne, Larry Jensen.




ily unit.

Probably our biggest shock was being sent to Berlin. Like any teens we had glanced at the headlines of the newspapers and knew that something was happening in Berlin, although we weren't quite sure what. After seeing the "Wall" that divides the city, the armed soldiers and tanks, we started to read what was under the headlines. World affairs meant a lot more.

Living in the city of Berlin for a year has endeared this city to

us. We feel a part of the pulsating life carried on inside the wall so shamefully erected a little more than a year ago. However, in spite of the wall, the separation, and the communist threat, life goes on as normal, only much sadder for those separated from family and friends. The courageous and persevering spirit of the people is found even more so among the Latter-day Saints of Berlin whose testimonies of the gospel indeed outshine many who are in better circumstances. The



Teens on this page: Evangelina Royo, Mexico; Richard Chiu, China; Marilee Walton, Salt Lake City, Utah; Martha Van der Lende, Holland; Mira Dragie, Yugoslavia; Margarita Nikamo, Finland; Horst Dieter Sperling and Renate Fepp, Hamburg, Germany.



lives of the Saints here are not-ably more peaceful and more meaningful than those of the many who do not have the comfort of the gospel.

Language was a big obstacle at first. We started learning by saying the German blessing on the food. We were exposed to German in church services, and we soon began to pick up a word here and there. For the first few months we could understand very little, but slowly it came to us. We began to understand! What a thrill it was when we understood three or four sentences at a time. The struggle is still going

on thirteen months later, but we're pretty sure we'll make it now.

At first we thought for sure that we would be in a German school but credits for future education were important, so Dad entered us in the Berlin American Army School. Army school, kids, and regulations! What a change! We found a lot of differences between Mormon children and these children. On the whole these students are a lot rowdier and care less about scholastic achievement. They are very friendly and generous. They are being constantly moved about which accounts for

their low scholastic achievements. They are nice kids when you get to know them but their lives, morals, and standards are very different from our friends in Utah.

We think we led a very sheltered life in Salt Lake City, and realize now how sheltered the lives of most Utah Mormon families are.

As I see it, teenagers have the objective of becoming like teenagers in America in everything they do, say, and wear. The opportunities are not the same—you are shut in and must find all your amusement or recreation in a prescribed area. The oppor-

Teens on this page: Tonie Van't Schip, Tiny van Straveren, and Ana de Jong, Holland; Pam McNama, Catherine Revell, Sophia Peacock, Victoria Fleming, and Arthur Ireland, Manchester, England; James McConkie, London, England; Alberto Foglia, Italy; Francois Potter, France.



tunities for education are the same, but the German system of education is very different and so is their school year.

My impressions of Germany are many and varied. It is a country that has faced two terrible wars. The people are a mixture of the old and the new. The new generation is trying to catch up with the world while the older people are content to stare out of their windows and only go out once a day for their daily bread. We have heard many stories of the horrors of war from our German friends. The middle generation is natu-

ally the smallest, and there are many more women than men. We like to stand in a crowd and just watch and study the people. The older generation with their big mustaches, boots, caps, and long black overcoats and the women in their black cotton or wool stockings, black coats, and black kerchiefs on their heads, walk or ride bicycles or push carts everywhere.

On the whole Germany has recovered remarkably well from the war. All of the towns are being rebuilt, and the contrast of bombed out ruins and bright shiny buildings is everywhere.

The young can hardly remember the war times, and as the older people die the memory of war is slowly being forgotten.

Because we are on a mission with our family, the Church, of course, plays the biggest part in our lives. Our understanding of the Church grows each day; especially on Saturday, when we all help Dad build the chapel and work along with the young German building missionaries, the members, and some of the proselyting missionaries. Being in the mission field and watching and hearing of the success of the missionaries is great experience for us.



The Testimonies of Youth



Halina Macinkiewicz, 20, Poland

Long before my baptism, I often thought how wonderful it would be if we all stopped thinking about the formalities of our own particular religion, whether it is Lutheran, Roman Catholic, Methodist, or Baptist, if we all stopped frowning upon other religions, and realized that we are all followers of Christ, people who are united in the effort to imitate his virtues and follow in his footsteps.

Living in such an atheistic and materialistic world such as this, someone possessing the true Christian spirit shines out from among the crowd; in fact, it is obvious that he or she is living a unique type of life. I realized that it is for possessing these characteristics that the Latter-day Saints are known as a ("peculiar people" or set apart from the world). It was this example of Christian living that first roused my interest in the Church.

I feel sure that God installs a fresh conscience into every newly baptized member of the Church, so that he will not neglect his duties as a Latter-day Saint. Since my baptism I have constantly felt a small voice from within, guiding me in everything I say and do, and I have felt more conscious, as a Mormon, than ever before, of the obligation of being a true Christian.

The keeping of the Word of Wisdom has been a source of great joy to me because one can always derive so much pleasure out of doing the least thing for God. Besides, our Father in heaven is very generous with his rewards. I also have the knowledge that my body is healthy and free from any harmful substances and am grateful to the Church for being so wise in such matters. One is far more able to enjoy parties and dances without the presence of alcohol and cigarets, because no one is capable of degrading himself under the influence of drink, so the fun is good and wholesome.

The Church has opened up windows of understanding to me. It is wonderful to see the good in other churches instead of regarding them as blasphemous heretics, and to love the members and pray that they will soon see the light of truth.

Besides all these countless blessings, the restored gospel has made me so happy that I feel my soul is overbrimming with joy. My life has been rearranged completely on the path of happiness since I have become a member of the most loving family on earth.

Teens on this page: Heidi Mossner and Ellen Dietrich, Stuttgart, Germany; Daniel Blajan, The Hague, Holland; April Cassell, daughter of US serviceman, Stuttgart, Germany.





Margaret Penelope Stiles, 24, England

When I was a very young child, I would often run to my mother and say, "Mom, I feel so happy, and I don't know why." She would always give me the same answer, "It's because you have been doing good things, my dear."

As I grew older, these bouts of gladness became fewer and fewer and by the time I was sixteen years old I was just the same as any other "mixed-up teen."

It was at this time that I met a young Mormon boy. He told me the story of Joseph Smith, and in time I gained a testimony of this beautiful gospel.

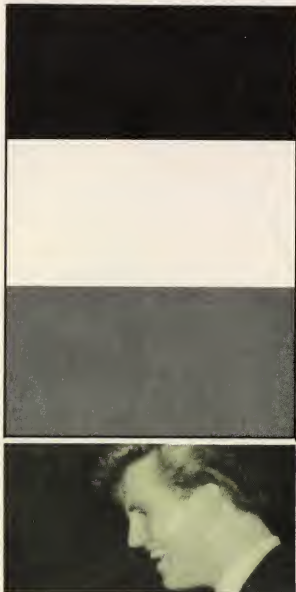
I have been a Mormon for a year now. I have been so blessed, sometimes I could just cry for joy. The gospel has

changed my life. I feel a contentment within me.

One of the reasons for this wonderful inner peace and happiness is due to the fact that I have the opportunity to participate in so many church activities.

I read once, "If we would save our lives, we must first lose ourselves in some worthy cause." What worthier cause is there than to help build the kingdom of heaven on earth, to love and serve our fellow men?

I am so very grateful to the Lord for guiding me to his restored Church, for not only do I feel happier in myself, I also feel the desire to progress spiritually and intellectually and to be worthy to be called to live with him on the morning of resurrection.



Francois Potter, 15, France

When the missionaries first introduced me to the Church, and admonished me to read the scriptures and other church books, and

to pray about the truthfulness of their message, two of Christ's teachings in particular struck me as being of great importance to any Christian. They were:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

"... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

Upon my return to school (after my baptism), I know it was my duty to Christ and to the Church to first try to be an example to others outside the Church (I am the only Latter-day Saint in my school) of what a Latter-day Saint is and endeavor to be one.

While so doing, several of my friends and even a teacher noticed a change in my actions and behavior from the previous term. My best friend said that I "seemed sort of different" and I told him that "spiritually" I thought I was, and told of my joining the Mormon Church, the church I considered to be the true church of God upon the earth.

Suddenly he seemed to become very interested, and began to ask questions about the gospel and the Church. It was while trying to answer his questions that I realized my lack of knowledge. I knew then it was my duty and the duty of all other LDS youth all over the world to learn more and more of God and his teachings and to understand his truths.

This desire to learn more deeply affected my school work, for I knew it was very necessary for me to become well versed in all things. For the knowledge and experience we gain on earth, will rise with us in the resurrection, and we will gain advantage from it in the world to come, for "the glory of God is intelligence."

Thus, by fulfilling these two teachings in my daily life, I hope to be really worthy one day, to bear the name Latter-day Saint and be called to serve as a missionary.

Unique Monique

by Jeanne Gunn

Climbing mountains and letting the brisk breeze blow through her black hair is not a new experience for Monique Jeane Lena Haze. But it is a new experience to do it in the Rockies. Monique (she doesn't use all those other names) who was born in the shadow of the towering French Alps was baptized into the Church last year when she was just fifteen years old. Athletic abilities and interests and a sincere appreciation for the beauties of all nature, combined with her curiosity and love of learning, make her a well-balanced teen capable of studying well and having a good time, too.

Monique, who is being sponsored in America by the Richard L. Gunn family of Provo, is so cheerful, helpful, and pleasant that she is considered an important part of the family and loved (and often teased) by both children and parents.



Teens on this page: Monique Haze, France; Henk Bongaard, Amsterdam, Holland; Joop Scholte, Baarn, Holland; Inoso Wilson, Samoa; Margarita Nikamo, Finland.

After joining the Church, Monique was sustained as a counselor in the SAM (that's French for MIA) and shortly thereafter she was put in as branch clerk. What a beginning for an eventful year in the life of a young convert!

Now Monique is a serious, happy student at Provo High School, and makes interesting comparisons between it and the French *lycee* she attended last year. "The biggest differences I noticed between my *lycee* in France and my high school in Provo, Utah, are that in Utah most of my friends are in the Church, but when I joined the Church in France, all of my friends left me. Also the teachers and the principal are so friendly here. In France they are strict and stern and do not take time to smile at their students." She enjoys all her classes, receives good grades, and honestly be-

lieves that she is learning more in high school here than she did in the severely disciplined *lycee*. Her first day in school the principal smiled at Monique and stopped to chat with her in the hall. This amazed her because in France the students are called into the office of the *directrice* only when they have misbehaved or have other problems. The *directrice* is looked upon with awe and fear.

The wards, chapels, and stakes are much larger in Utah than are the branches she has attended in her native country. She is thrilled to have so many associates her own age who are members of the Church. Imagine the contrast for Monique after belonging to a branch with about twenty-five active members to now be a member of a ward which has a choir with over fifty participants.

The six Gunn children, Kaye,

Betty Jeanne, Ricky, Tommy, Becky-Bea, and Candy have welcomed Monique like a new sister into their home. They work, play, study, and learn new skills together. Doing dishes is more fun if they sing French songs; and all housework seems easier when they share tasks. Family nights at the Gunn home are often spent looking at slides they took on the other side of the ocean, but Monique's favorite family custom is that of making popcorn to eat with apples in front of the fireplace.

Of course, Monique's first question when she gets home from school each afternoon is, "Did I get any mail today?" She misses her family and friends in Grenoble, but she is thrilled and thankful for her opportunities in America and Utah.



Upper left: Family hour painting sessions with the Richard L. Gunn family of Provo. Utah delights Monique, especially when she is a model for artist Gunn.

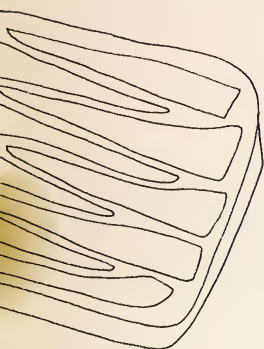
Above: Monique learns how to bake hot rolls the American way from Sister Gunn.

At left: The nicest time of the week for Monique is letter getting or letter writing for the contact with her beloved homeland.



It's "Let's have an International Progressive Dinner Party" Month!

by Janet Breeze



Let's try a bit of globe trotting through the local neighborhood.

Line up a whole crew of hostesses for an expense-splitting spread that will tempt and tantalize.

Cuisine and conversation are usually sufficient in themselves, but if you really want to make it an evening to remember, ask your guests (and particularly the hostesses) to spark up the evening by wearing native costumes—or, simply supply everyone with colored crepe paper sashes or hats and a name tag telling which country they represent. Recordings of native music accompanying each particular part of the menu add wonderful atmosphere.

House No. 1

With an interesting variety of *antipasto* (which is an Italian word meaning hors d'oeuvres; which is a French word meaning appetizers; which when used by Americans means: I'll eat these little things if you're sure there's more to come) the party begins!

When all appetites are teased, move on to the next course—and drive safely!

House No. 2

Small (save that tummy room) bowls of exotic soups are now presented to the guests for some new taste experiences. You've heard of these, but how many of them have you tried?

Russian Borsch
French Vichyssoise

Now on to the main course!—
But no speeding, please!

House No. 3

If any of the group has ever cooked on foreign soil, now's the time to test her culinary talents . . . or her mother's.

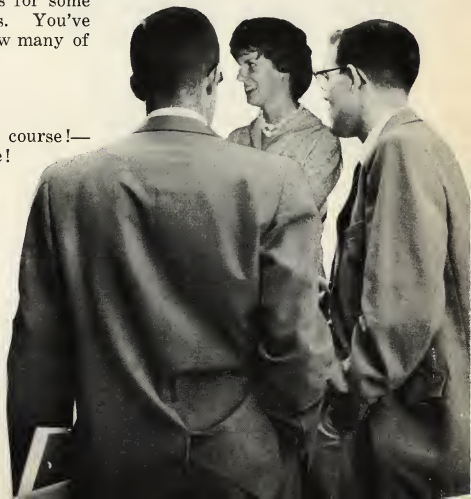
If not, try one of these—or visit the library—or consult your home economics teacher for an outstanding main dish with that special dash of M-m-m-m. You know? It just might not be such a bad idea to enlist Mom's assistance at this point in the menu.

India Chicken Curry
Japanese Sukiyaki
German Beef Stroganoff

House No. 4

Time now for what everyone's been waiting for . . . dessert! Serve small portions—just enough to top off the meal. Try some delicate French or luscious Danish pastries, Dutch apple ice cream or your favorite American standby.

Teens on this page: Royce Goodier and Peter Dawson, Manchester, England; Mike Suzuki, Japan; Leslie Young, Australia; Alexandrina de Bruijn, The Hague, Holland; William Chien, Hong Kong, China. Margaret McIntire, Frankfurt, Germany, chats with two friends.





Terry Jepsen Visits Ethiopia

"We're going to Ethiopia!" We were all so excited. At last we could share our long-dormant secret with our friends. "Well, say hello to Haile Selassie for me," one of my friends jested. "Okay, I'll be sure and do that," I jokingly answered.

My father was assigned to work with a team of technicians from the Bureau of Reclamation who were going to Ethiopia to investigate the water and land resources of the Blue Nile River Basin.

Our family of eight—my parents, my twin sister, and myself and four younger brothers—Lee, twins Keith and Karl, and Michel were all anxious to take another foreign assignment. We had spent two years in Lebanon and had enjoyed our experiences living in a foreign country. So the adjustment of leaving our home in Sacramento, California, and meeting the "cultural shock" that one faces in a strange country was not entirely new to us. However, it took a lot of doing to get a family of our size ready to move to a country like Ethiopia.



Terry Jepsen, Sacramento, California.

When we arrived in Ethiopia, we were taken to the Ras Hotel where we stayed for seven weeks. There were few houses in Addis Ababa and a large family like ours made matters worse.

Our home was a large stone building surrounded by *tuekels*, and the round native straw-covered houses constructed of poles and mud and some tin-covered shacks crudely put together to make a home. Our house was enclosed by a pole fence and thorny bushes to keep the natives out of our backyard. It was necessary to hire a day and night *Sabanya*, a guard, to keep the natives away, as the rocky, mud-covered street passing our home was one of the main thoroughfares where people from the country villages come to town to market their donkey loads of straw, hides, grains, chickens, etc. Although it was always an interesting and colorful sight, of contrasts beyond description, to see the constant parade of village people from our front porch; we always had a feeling of uneasiness, and a certain amount of fear from being a "minority" and a focal point where curious people were always watching us; perhaps with envy because we were living under so much better circumstances than the mass of Ethiopian people.

One of the captivating sights was the funeral processions; people carried the casket high above their heads, mourners chanted and sang and beat the air with sticks to drive away the evil spirits. They do not attempt to control feelings and often are bare to the waist and beat themselves and weep aloud.

It was also interesting to see the people at work, chanting and singing in rhythm as they unloaded truck loads of rock and chipped them into shapes suitable for building stones.

For the past several years the Americans have sung Christmas carols outside the Emperor's palace for His Imperial Majesty, Haile Selassie, and the Royal Family.

This Christmas we were let into the palace grounds and when the Emperor came out we all bowed. We sang carols including "Silent Night" in Amharic. We bowed when we finished, and he wished us a Merry Christmas. We were then invited into the palace, which was really beautiful. We entered in groups of four and walked toward the throne and bowed. His Imperial Majesty acknowledged us all. They served us cakes, cookies, and nuts. As we were all eating and talking, a man came with a message that the Emperor wanted to see my twin brothers, my twin and me personally. We were surprised and a bit frightened. We were shown into His Imperial Majesty and the Royal Family. We bowed to him, and then we shook hands with him and Her Highness. He said he had noticed that we were twins and wanted to talk to us. He then said, "If I give you a special invitation will you come to my Christmas party on our Christmas which is January 7?" Of course, we said, we'd love to. He said a few more things and then we bowed and left, remembering never to turn our backs to His Imperial Majesty.

About a week later an armed guard brought us the invitation which was printed in gold.

At the Christmas party, as we bowed to His Majesty and Her Highness, he said our name—Jepsen, and that is quite unusual we think, because he meets so many people, and he didn't say any of the other people's names. Mother was also invited to attend, and we were showered with courtesy and received beautiful gifts. This I am sure will be one of my fondest memories.

Our family had many temptations especially with the Word of Wisdom. Because of my father's position we are obligated to attend several cocktail parties a week. When we would come in, they'd say, "Here come the Jepsen's—bring out the tomato juice." Even so they had a lot of respect for our family, for my parents were leaders in the com-

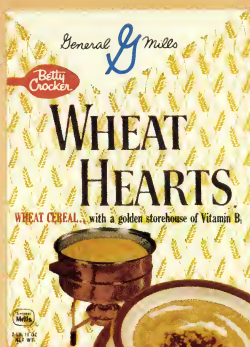
munity and very well liked. Never once did we knowingly go against things we knew were right, and I know it was the Lord's help and our faith which made it possible. The Lord has poured out countless blessings to us.

In August 1959, Kerry, my twin, and I decided that we would go to the US to school.

I love the "Y" and have gained much. Since being here my testimony has grown tremendously, and I wouldn't give it up for anything. I am grateful to my parents and family for their example and to the Lord for his many blessings, and I hope I may serve and glorify him to the best of my ability.

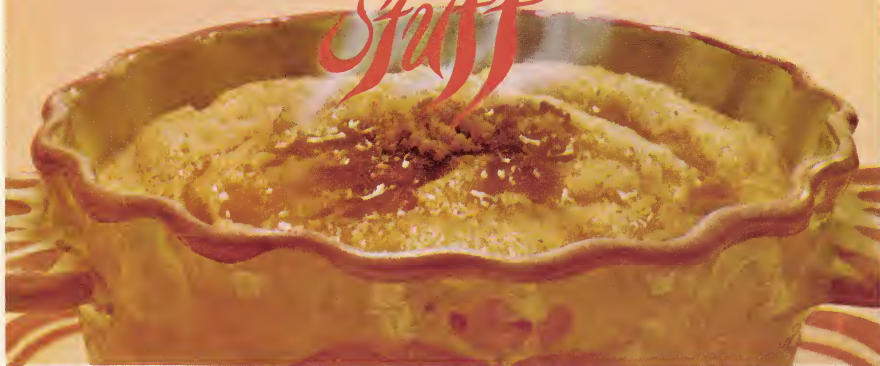


The Jepsen family in the palace.



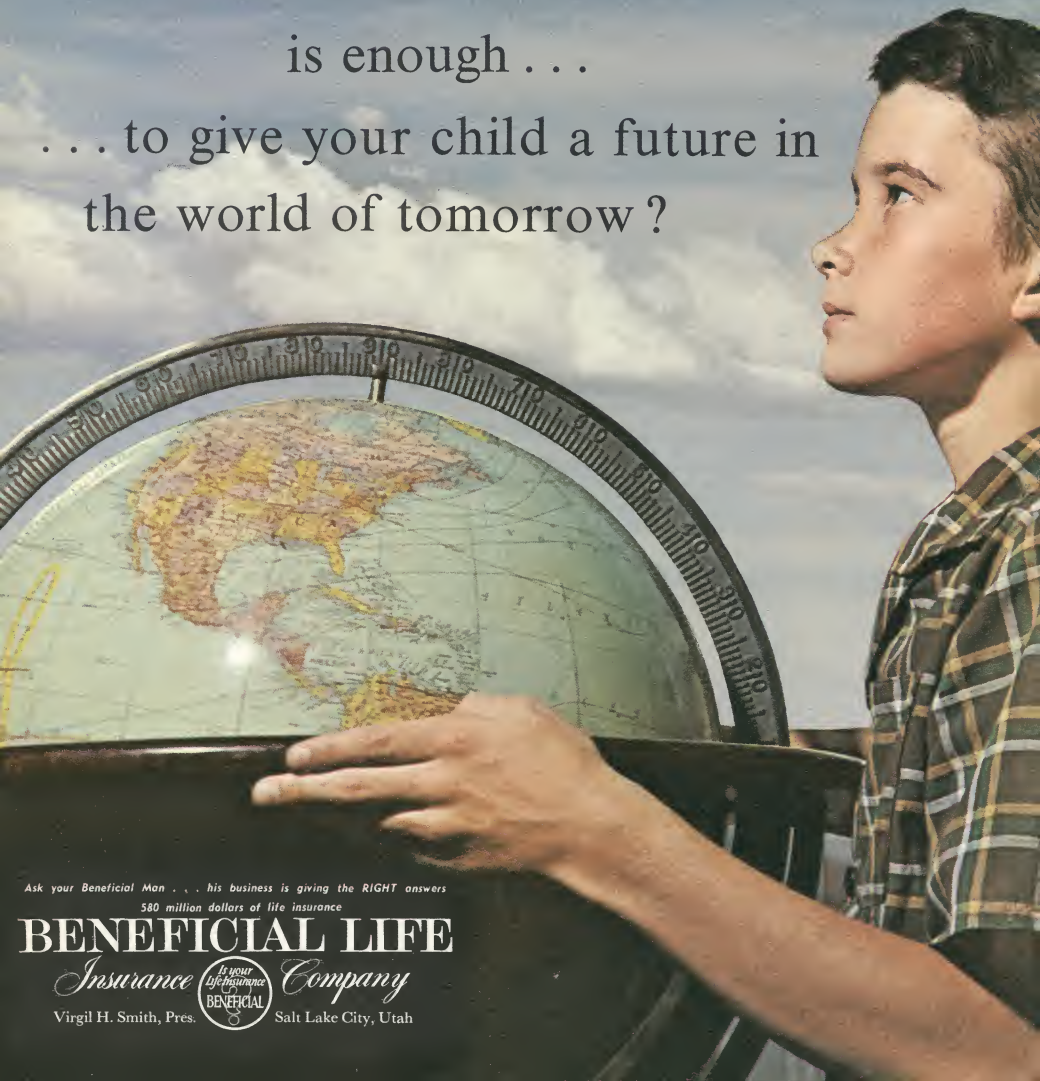
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